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OUTLINES AND CHARTS

FOR

CONVERSATION AND STUDY IN SUNDAY-SCHOOLS,

WITH AID OF A BLACKBOARD.

By KATE GANNETT WELLS.

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TO THE PASTOR

AND

NORMAL CLASS

OF

ARLINGTON STREET CHURCH, BOSTON,

This Manual

IS AFFECTIONATELY DEDICATED.

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PREFACE.

IT is with a deepening recognition of the value of Sunday-schools as a factor in our religious and civil life that I have ventured to prepare this Manual. Its justification lies in the method it suggests for treatment of Bible topics and life questions. For the principle of the method I plead most strenuously; but I am equally sure that each teacher will find for herself a far better way of applying its details than is here given.

The blackboard has never been sufficiently adopted as a means of instruction in our schools, though other denominations have found it of great benefit and have shown us many of its uses. Can we not learn from them and make it indispensable to ourselves?

A blackboard is of great service in arousing and maintaining the attention of a class of any age. It can be used for pictorial or for analytical purposes. On it can be traced the steps in thought by which a conclusion is reached. On it a child can see his own thinking laid out before him, so that his eye catches the loose places in his reasoning before his mind has fairly apprehended them.

It may be objected that a teacher must know how to draw in order to make the board valuable. Such knowledge, however, may actually detract from its usefulness, if her skill with the chalk, rather than her thought, attracts the children. The class itself should do the work of writing or drawing, the teacher guiding the manner of expression. Pupils should have every opportunity for action and change of posture that can be wisely devised.

Another difficulty about the use of the board exists, it is said, in the limited space to which the classes are confined. But in our modern church buildings there are generally several apartments, besides the common vestry and Sunday-school room, in which blackboards can be placed. If this is impracticable, let classes in rotation have the advantage of using one. The teacher of the primary department should always have a board. In a certain class, before one was obtained, the girls brought blank books and put down the "work" in them.

It is not intended to urge an unrestricted use of the board. Like other appliances in education, its worth depends upon the way in which a subject is handled.

If I may venture to speak from my own experience, I should never wish to teach for many consecutive Sundays without its aid. I have prepared my lesson at home, and have written it out as I hoped it would be finally expressed on the board. With my sketch or chart in my pocket, I have gone to the school, and there the younger, brighter thought of the class has detected weakness in my earnestness, dulness in my illustrations. Again, a pupil has prepared a lesson, and when it was placed on the board I have guided the class to deeper insight or more careful statement. We have worked with one another as friends, not as teacher and scholars. Though some of the topics in this Manual have been examined by us together, I have avoided any free use of the work of my class; for there is property in ideas.

To Rev. Brooke Herford, through whose kindness I was enabled to carry out my plan of instruction, I gladly express my gratitude.

The following outlines for conversation vary according to the age for which they are supposed to be designed. *They can be used at home as well as in the Sunday-school.* There are but twelve charts, yet there is material for many more lessons, as it is never necessary to finish a subject in half an hour. The first three lessons are for very young pupils; the rest are arranged in order according to the presumed increasing age of the classes. Though the Manual is not intended as a continuous set of lessons for any one class, but to serve as specimens of what can be done in the different grades of a school, it can still be used as a whole on consecutive Sundays by classes from fourteen to eighteen years of age.

In working on the board the teacher will find herself greatly aided by the use of colored chalks. In these charts varied type takes the place of color. Pictures and lines, to which references are made in the lessons, are omitted from the charts on account of the expense; these can easily be drawn on the board.

I have had one purpose in view throughout this Manual, — to show how Bible truths can fit into to-day's life, through which can be indicated the sense of the universal relationship which underlies and overlies life in every form, in the working out of every ethical law and of every religious fact.

To make our pupils feel this sense we must as teachers strive for analysis in thought, vividness in manner, fulness in illustration.

KATE GANNETT WELLS.

"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?" — LUKE ii. 49.

TEMPLE MEANS ***CHURCH.***
DOCTOR MEANS ***LEARNED MAN.***
UNDERSTAND. ***MUST TRY TO,—BY ASKING SENSIBLE QUESTIONS.***
FATHER'S BUSINESS MEANS ***LEARNING ABOUT GOD.***
CHILDREN HAVE ***"BUSINESS" ABOUT GOD.***

SCHOOL.	GOING TO SUNDAY-SCHOOL.
NOT BEING SELFISH.	PLAY.
NOT GETTING CROSS.	DOING ERRANDS.
HELPING.	BEING USEFUL.

"Our earth is one home only,
Our Father only one,
And all the folks are brothers,
And every one his son."

I.

"WIST YE NOT THAT I MUST BE ABOUT MY FATHER'S BUSINESS?"

Luke ii. 49.

AS this lesson is intended for little children, it has been made as simple as possible, both in the conversation and on the chart. Constant reference must be made from one to the other.

The text being written on the board, the teacher should read aloud to her class the story of Jesus in the Temple, related in Luke ii. 41–52. She should not attempt any explanation; her tone and manner must be the interpreters. Then she should show the class pictures representing the story. After it has thus become impressed upon the minds of the children, she should ask them to tell her the story in their own words; or she could ask them to explain different parts of the pictures. She will thus find out how much of it they understand, and can then begin to supplement their knowledge by asking them questions. A teacher in a Sunday-school room should no more volunteer to tell her pupils what they should find out for themselves than should a teacher in a week-day class.

The questions could be framed somewhat as follows. Each teacher will discover her own best method of asking them. These are offered as suggestions: —

Where did all this story happen? Where is Jerusalem? Show me on the map. [The child will point it out either on the wall-map or on a map in the teacher's lap.] What was the Temple? What do we call our temples? Do you ever go to them? How often, — once a month; every week? Do you like to go? What do you do while you are there, — read, sleep, listen? Did you ever go to a Conference? That is what a week-day meeting in a church is called, when a great many ministers are talking, sometimes all at once. Was that the kind of meeting to which Jesus went? It could not have been on a Saturday, because the story says his parents were travelling. Why did I say Saturday, instead of Sunday? How did the Jews pass their Sunday? Cannot one of you come and draw me a picture of the Temple on the board? No matter if you don't know just how to do it; make it look like one of those houses you are always putting on your slate at home, — four straight lines, two sloping lines for the roof. [Boy draws.] That 's good. Don't you want to put in windows and a door? The teacher, turning to another child, will say: Ned, you had better come and write the word "Temple" under the picture, so that we may know it is not meant for a house.

This drawing is suggested for the sake of at once producing action on the part of the class. Little children grow inattentive if they think they must sit still for a long time.

The teacher, continuing her questions, could ask: Did little Jewish boys have to study the Bible more than you do? What did they call the Bible? Scriptures? What does that mean, — were they printed? Did they learn to read them aloud as a lesson? Do you?

If some child should now ask what was the Feast of the Passover (ver. 41), answer him as briefly as possible. Compare it to some of our anniversaries, and give its origin. With little children the interest of the lesson must centre in one point, though their questions should be answered even when they are irrelevant.

What kind of doctors were those who were in the Temple, — the kind that takes care of sick people? Is your minister sometimes called "Doctor"? "Doctor" comes from a Latin word meaning "learned," "knows a great deal." Does your big brother study Latin? Is he going to college? Will he ever be called Doctor? What kind? The kind that Jesus knew were learned men.

When your teacher is telling you something about your arithmetic or geography, do you interrupt to ask why she says this or that? Do you like to? Does she like to have you? Does she ever tell you that your manner when you interrupt is not pleasant? Did Jesus ask questions? Let us all read together verse 47. What one word tells you a great deal? "Astonished." Are your teachers often astonished at you? Because of what you know, or do not know? Did Jesus surprise the doctors by what he knew, or did not know? Look at the verse again, and there is another word which answers this question. "Understanding." What does it mean?

Then, again, for the purpose of keeping the children's interest on the alert, the teacher could suddenly turn to the board, saying, —

There is that house — temple — on the board. Would it not look better to have more there? You can all write, if you can't draw. Let us put down what we have been learning, or we shall forget. What did we learn first, — that the Jewish temple was a church? Johnny, you come and write that word. How odd the two words look, — just as in a dictionary! Can't you fasten them together? What is the word I want? Did some one say "means"? That's it; now, Johnny, you can connect them. [See chart.]

What was the next thing we learned, — about doctors? And what did that word mean? George, you come and try. I think you will see what I want you to do when the chalk is in your hands. [George writes. See chart.]

Now, there is another thing we learned, — about interrupting, did one of you say? Yes; but we did not settle that matter. When ought you to ask questions? What ought you to do before you ask them? What do careless children not do? Do they think? Do you remember a little proverb, "Think before you speak"? What did Jesus do, — think? Why are you sure he thought? Because the story says he had understanding? Harry, you have not written anything. Come and try. Think

before you write. Don't you understand what I want you to write? Just what we are talking about now. [Harry writes the word. See chart.] Can you always understand at once? Can you try? How can you show you try? By asking questions? Yes; but what kind, — sensible ones? Now finish the line on the board. You cannot make it look like the others. [Harry finishes the line. See chart.]

Will you all read what I wrote on the board before we began our lesson? I am going to tell you about those words; and remember that when the Bible says "wist ye not," it is the same as if it had said, "do you not know." "Wist" is an old English word. When Jesus' father and mother found him at last, they were amazed at perceiving how much he knew; yet they had been so anxious because they could not find him, that they spoke right out and asked him why he had not followed them, and why he had done as he did. Then Jesus was surprised that they were surprised. He could not understand why they should not have known just where he was. All the time he had been getting to be twelve years old he had cared about going to the Temple, had liked to hear learned men talk, had read the Scriptures, — in fact, had cared to know about God more than about any other being. Besides, he had grown so accustomed to thinking of God and feeling that He was with him everywhere, at school, at play, in the synagogue, and when he went to bed, and when he went to walk, — just as his father, Joseph, could not be, because father Joseph had to stay in one place, — that he had fallen into the habit of calling God "Father," for it made him feel so at home with God. So when his mother asked him what he was doing, all he could think of as answer was simply to tell her just what he was doing, — trying to learn about his Father, God, from these doctors. That was *his business*, the thing he had to do, exactly as father Joseph had to work in his carpenter's shop. Then Jesus looked right up in his mother's face, — his eyes wide open, he was so astonished at her question, — and spoke right out. He did not mean to be disrespectful, any more than she had meant to find fault with him; and he said, "Why! don't you know that I must be busy about what concerns Father?"

When his mother heard him answer in that way, I think she looked at him still more astonished. She did not quite believe he meant Joseph when he said "Father;" she half thought he meant God. But somehow his eyes became so glorious as he spoke to her that she could not speak. Her face grew sad, and perhaps the tears came; and when Jesus saw that, all his love for his mother rushed over his heart, and he got right up and went to her and put his hand in hers and turned to go. Then he thought of what he was leaving; and as he looked back at the doctors his face began to grow sad. But as his mother's fingers clasped him tightly he remembered how she and he loved each other, and he felt happy again, and they went away together.

How do you know all this, the children will ask.

Tell them that you do not know it; only as you have read

about Jesus, just as they will by and by, and have seen how he grew up, you fancy something like this may have happened.

If the teacher by her rapid sketch can make her pupils feel the earnestness of the boy Jesus, she has gained much in her relation with them. But that the impression may not be lost, she must not allow them to draw her into explanation of the scene she has imagined. Let it stay as a picture in their minds. Let her change her tone and manner quickly.

Now she must apply the lesson to be drawn from Jesus' absorption in his business to the every-day lives of the children; for the teacher must always bear in mind that there is no more wonderful element in the Bible than the adaptation of its words to human experiences. She might ask the class as follows: —

Could any of you say that you have any kind of business which has anything to do with God? What is your business? Going to school, playing base ball, running errands, taking care of your little sister, etc.? Does God want you to study, to play, to be useful? Is such work for yourself? Is it God's work? Does He want you to be happy? If you are doing what He wants you to do, are you not doing His work? Do not forget that. The board will help us to remember it. We have not written anything for ten minutes. Are you not tired of sitting?

Now, Frank, you see where we left off on the board. Can you recollect what was the next thing about which we talked, — Jesus' business? Yes; only whose business did Jesus call it? His Father's. Yes. Will you write that? [See chart.]

Paul, you tell me, what did Jesus mean that he had got to do? To learn about God? Yes. Will you come and write that, after "business," so we can all see it plainly? [See chart.]

What was the next thing we talked about, — that children had business about God? Yes. David, you write that. Don't you want to put the word "business" in quotation marks, it looks so strangely and yet it is just what we mean? It is almost time for the minister to come in; and if he sees those marks he will remember the word in the verse.

Now, one more question: what kind of business have children? All of you give answers; and I will write them down, because you will talk so fast that they must be written quickly in order not to be forgotten. [Teacher writes. See chart.]

Children, do you now see why I wrote those words at the top of the board before you came into the room? They are the subject of our lesson to-day.

Let us learn an easy verse. It is from a poem called "Jesus Who." [See chart.]

"THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN." — MATTHEW xiii. 33.

DIFFERENCE BETWEEN LEAVENED AND UNLEAVENED BREAD.

THE PASSOVER. UNLEAVENED BREAD ITS SYMBOL.

Kingdom of Heaven is Happiness made by Purpose.

Leaven in Meal IS LIKE Purpose in the Heart.

PURPOSE OR DESIRE

TO BE

1. USEFUL.
2. HONEST.
3. TO LOVE EVERY ONE.

PURPOSE MAKING HEART BIG.

WANT OF PURPOSE MAKING HEART SMALL.

PURPOSE KNOWN BY THE RESULT,

WHICH IS

KINGDOM OF HEAVEN.

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the pleasant land."

II.

"THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN."

Matthew xiii. 33.

THIS lesson is designed for very young children. Since their infancy they have heard its substance at home and at school; therefore the teacher should now try to present it in some less familiar form, hoping thereby to engage their attention. It is only by recalling our own childhood, that in older years we can realize how tiresome it is to be constantly told to be good. Any attempt at instruction which is allegorical has at least the advantage of an indirect attack. Much in the following outlines will seem trivial; yet the lesson has been given in detail in order to show how by the use of the board an active interest can be kept up in the child's mind, because the pupil then has something to do besides remembering, thinking, and being advised. A child responds to use of symbols or imagery, which to older people is wearisome. Every lesson is capable of better development of its treatment than through the outline given, for each teacher knows best her own manner of explanation, and her individuality should heighten the interest in any subject; yet it is hoped that the outline given may justify the use of the blackboard.

The teacher could begin by asking what is meant by a parable. Let the class read Matthew xiii. 33. What does this parable mean? Let the children answer this in their own way; probably very little will be said by them. Then the teacher will see what she can do to rouse their interest in the parable without giving any explanation of it. She will say, —

Let us write at the top of the board eight words which make the subject we are going to talk about. Lucy, you come and write them as I dictate. [Teacher dictates. Lucy writes. See chart.] All the class read it.

What did you have for breakfast this morning, — oatmeal and milk, butter, eggs, steak; nothing else? Bread? Oh! you forgot that because it is so common. What kind of bread was it, — muffins made with Royal Baking Powder; a loaf of bread baked yesterday? What did you buy at the store for it, — a yeast cake? Does one little square cake make two great loaves? It must be very powerful. Was the bread what you call good bread? Our bread is made from flour. Did Jesus use that word in the verse? What is the word. Cannot meal make bread as well as flour? Did Paul know a good deal about the nature of leaven? Look in Galatians v. 9, and you will find out. Do you know what the Jews called yeast?

Let the teacher take out from her bag a loaf of bread made with yeast, and a loaf made without it. Show the difference in size, weight, texture, taste. If this lesson happens to come in spring, she should bring some Passover bread; but whether it does or not, she should tell them about the custom of eating it, and why it is so called, and ask: Did the Israelites go out of Egypt in a hurry? Did they know they were to go long enough beforehand to put up a nice lunch, as we do for picnics? What did they do? Find Exodus xii. 34, 39, and read the verses aloud. Since then the Jews have always eaten unleavened (unraised) bread once a year, some people say as a symbolic act to keep in mind the Exodus, or deliverance of their ancestors from Egypt. [See "Bible for Learners," vol. i. chapter iv. Each teacher can best decide how much of this chapter she can use for her class.] Do you want to write anything on the board? What have we been talking about, — the difference in breads, and about the Passover and its symbol? Carrie, you write this, and you can use my words for your second line. [See chart.] Make your sentence short.

What did Jesus mean when he talked about putting leaven in bread? Was he in earnest? What did he mean by the kingdom of heaven? Let us read the verse again, and also verses 31 and 32. As Jesus says the kingdom of heaven is like both a grain of mustard-seed and leaven, was he not using a figure of speech, — talking as Eastern people did, in imagery? [Explain fully what is a figure of speech. Give common illustrations.]

Did you ever give a boy a bit of candy? Did you feel happy? Next time, did you give him a whole stick? Did you feel happier? Did you want to give him two sticks if you had had them? Did the desire to do so make you very happy? Does "wanting to" mean the same as "desire"? Was your desire to make that boy happy the same kind of desire which grown-up people have when they build hospitals and churches and help persons in every way? Does the desire to help grow as you do kind things? Are you happier the more it grows? Are people happy in heaven because they have tried to help? Cannot that happiness begin here, by giving away a bit of candy? Don't you wish to put this on the board, so you can see it? What must you write, — something about the kingdom of heaven, what it means? What was it Lucy said, — that the kingdom of heaven is being happy by wanting to help? That is a true answer; but come and write it down, Lucy, and see how much space the words occupy. [Lucy writes it.] Too much space, do they not? Make it shorter. Did Jennie say that the kingdom of heaven is happiness in helping?

What makes you happy, — wanting to help or wanting to help and *doing* it? Jennie, rub out all that Lucy wrote except the words, "kingdom of heaven," and "is." Now change "being happy" into one word, "happiness." [Jennie does this.] How is your happiness made? When you want to do something, and make a plan how to do it, have you a purpose? Does that planning, that purpose, make you happy? Don't you always feel warm, pleased, when you have got a plan and think you can carry it out? Fanny, come to the board and see how you can finish that troublesome

line. Remember, you want to tell how happiness is made, by purpose. [Fanny writes. See chart.] That is good. It looks well; it is read easily; it means a great deal.

Christ says that a very little leaven acts upon a great deal of meal. What is there in us which is like leaven? We must think it out, just as we did to find out what the kingdom of heaven was like. We said that purpose grew. If you have a purpose to be an editor of a paper, what is the first thing you must do, — learn the alphabet? Does knowledge of letters grow into knowledge of words? Do words grow into thoughts, thoughts into editorials? What set all this going, — your purpose? How shall we put this on the board? This is easy. Julia, you come and write where the leaven was. [Julia writes. See chart.]

But we must carry out Jesus' way of talking in a parable. Now what does the meal represent? Where is your purpose, — in your fingers, toes, head, heart? What shall we add on the board? Shall we put it underneath the other words? Try writing it in two lines; for in working on a board you want to think a little about lines, spaces, so as to make the writing look handsomely, just as a printer cares about the appearance of his page. Sallie, you come and try. But tell me first what you are going to say, — that leaven in meal — that was Christ's word — is like — Finish the sentence, one of you. [Sallie writes, as on chart.]

Is there anything more we can do? Draw a picture of a heart. One of you draw it. [Another girl comes up and draws.] What are you going to put into it, — purpose? Yes, but let us divide purpose. What are good purposes? Let the children say whatever they please, the teacher gradually reducing the answers to two or three divisions of purpose; *e.g.*, the purpose to be useful, honest, and to love people. Let us write these and number them. [A girl writes. See chart.] Do you know any stories about people who have had such purposes, — *e.g.*, Mary Anne Clough, the Glasgow factory girl, and the boys she helped? In six years from the time it was established, the "Glasgow Foundry Boys' Religious Society" had a roll of 14,000 boys and girls. Tell the class of John Howard, Elizabeth Fry, etc. Illustrate freely. In regard to honesty, speak of Wedgewood, who would never allow any inferior work to go out of his factory, but would break it and throw it away, saying, "This won't do for Josiah Wedgewood;" of Mr. Brassey, who rebuilt a viaduct of twenty-seven arches when it tumbled down. As he had protested against the material used, he was not responsible for the accident; but he said he had contracted to make the road, and no law should prevent him from thoroughly completing it.

Did the purposes of Brassey, Wedgewood, and of Anne Clough grow big, the more they worked and tried? Do you all want to be useful and honest and to love people? None of you are very old now; how big are your purposes? There is that heart on the board. Let us make believe put purpose into it. The purposes written on the board are numbered; let us put those numbers into the heart. Josie, you write in 1, 2, 3. [Josie writes. See chart.] That represents the strength of purpose you have now; it nearly fills up the heart. But you are going to grow up and be better and

better; and as you grow in body, so will you grow in heart. Then how big will your purposes be if you have been trying all the time? They will have grown so strong that they will have made the heart big. I think Susie sees what I mean, and she can draw me a picture of it. [Susie draws a large heart, and puts in the same numbers, but large in size. See chart.]

Has every one a heart? Can bad purposes be put into it? What happens then? If you should put in laziness instead of usefulness, dishonesty instead of honesty, hatred instead of love, when you are a child, and never take them out, how large would your heart be when you are grown up? Would you have any at all? Show me the size on the board, and put in the figures. [A girl comes up and draws. See chart.] Is that what bad purpose does to a heart, — almost destroys it?

Now what do you think Jesus meant by this parable? Tell me in your own words. [Children talk.] Then if we have good purposes, even if they are not big at first, they grow big when in the heart; and big hearts make our friends and ourselves happier, just as leaven made the meal rise, — grow big.

There is one more point. Why did Jesus use the word "hid," verse 33; or speak of a tiny "mustard-seed," verse 31? Must you talk much or boast about what you are going to do? Must you have a fixed, silent purpose, and then do all you can and let people judge of it by the results?

What will be the results? Peace on earth, good-will to men, the kingdom of heaven. Why, we have come back to the word with which we started. How shall we finish our work on the board? It does not look completed. Shall we write something about result? Think; result of what, our purpose? I will write this for you. [Teacher writes. See chart.] Now tell me what is the result; use Christ's words. And Anne, you write the answer. [Anne writes. See chart.]

Let us have a little poetry to keep company with the text which is at the top of the board. Then the work balances, as a printer would say. Ask the children for some lines. If they do not know any, then the teacher could write the verse. [See chart.]

"THE WHOLE ARMOR OF GOD."

EPHESIANS vi. 13.

PLATED WAISTBAND	REPRESENTS	***TRUTH.***	VERSE 14.
BREAST-PLATE	,, ,,	***RIGHTEOUSNESS,*** BEING GOOD.	,, 14.
SHOES	,, ,,	***KINDNESS, PEACE.***	,, 15.
SHIELD	,, ,,	***FAITH, BELIEF IN GOD AND CHRIST.***	,, 16.
HELMET	,, ,,	***SALVATION, FEELING SAFE,*** BECAUSE WE TRY AND LOVE.	,, 17.
SWORD	,, ,,	***KNOWLEDGE ABOUT GOD.***	,, 17.

"ONWARD, CHRISTIAN SOLDIERS."

"Knighthood
Must be clothed with honesty,
With courtesy, and with goodness,
And make itself beloved by all."

III.

"THE WHOLE ARMOR OF GOD."

Ephesians vi. 13.

THIS lesson is intended for children of twelve years old. The teacher could introduce the subject, which she has placed as a heading on the board, by asking questions as follows: —

Who knows what armor is? Did you ever see any? In a museum? Where else? Of what is it made? Has your brother any in his room? Is it his own? Because he wore it or because he bought it? Who did wear it? Where? Why? What is a knight? Are there any nowadays? What is the modern kind of knight? In what famous wars did the knights of old fight? Have we any Crusades now? For what purposes? Did you ever go on any? What do you call it when Ned knocks down a big boy because he is bullying a little one?

Where is the first description of armor? [See 1 Samuel xvii. 5–7.] Must not Goliath have weighed a great deal? Was his armor like that of the Trojan leaders? How did people ever get accustomed to the weight of armor? Do you know that when boys wanted to become knights, they had to put on all their armor except the helmet, and then turn somersaults and dance and vault over a horse, and climb up between two perpendicular walls, four or five feet apart, without stopping?

Are there different kinds of armor? Did Paul know anything about suits made of overlapping scales? They were invented after his death. Let us talk about Paul's kind. Cannot one of you boys draw a picture of a man? Each of you try, and we will keep the best one. [Boys draw. Such a change from talking and thinking to drawing is like a recess at a day-school.]

Now for the armor. Let us draw it piece by piece on one side of the board, and afterwards draw it over the picture of the man.

What kind of armor does Paul say? Read first part of verse 13. Why was it "whole armor," — because the apostles had to fight against so much evil? What evil? All kinds of temptations? Have you any temptations? What kinds? Does Paul mention some kinds? Does he name different parts of the armor that must be worn as protection against such temptations?

Let us all read verse 14. Paul wanted the "loins girt about with truth." Now, one of you show me on the picture of the man where Paul wants the armor to be placed. Can you draw me a picture of the plated waistband, which is what that part of the armor is called which girds the loins? If you do not remember how it looks, I 'll show you, and by and by you can copy it on to your picture

of the man. [Teacher draws.] It is rather a big piece of armor. Why did Paul choose it to represent the protection that truth is to a person, — because it is so easy to tell lies, so very easy to tell fibs? But if you get into a habit of telling the truth, then need you be afraid even of fibbing? That habit of truth must be big and strong, like the plated waistband.

Supposing that we write as well as draw on the board. Shall we write down Paul's idea of armor, and what he meant by the different parts? And let us give the verse, so that the minister, who does not hear us talking, will see that we have a reason for what we are doing, if he happens to come in.

The outside armor fits the inside. What do I mean by that? Must we know how to behave through thinking and acting?

The next thing Paul mentions is the breastplate. It covers the chest from below the collar-bone to below the ribs. Is it the first thing one is apt to notice in looking at a suit of armor? Was it because of its importance that Paul said it represented the great use righteousness would be to us? What is righteousness, — just being good in every possible way?

What comes next, — the covering for the feet? Why, Paul could not have had a real soldier in armor standing before him, or he would not have omitted other parts of the armor, like the kilt and the greaves. Yet he must have known what he was about. Was it, because having just said you must be good in *every* way, he never thought of describing the special ways? — that is, to talk figuratively as he did, he did not think it necessary to mention the smaller parts of the armor of character when he had said you must put on the whole armor. Yet why did he mention feet? Perhaps because as he wrote he thought of his missionary journeys, and how tired they made him, and how much walking he had to do; and so he wished there was an armor which could keep the feet from aching. Still, why did he talk of peace? Because it was just like his loving, impulsive nature. Though he may have thought of his pain, he was ashamed to remember it, for he rejoiced at recollecting why he had walked and travelled so much. He never really forgot the one purpose in his soul. What was that purpose? To tell everybody that God loved every one, and wanted all to be peaceful through loving Him.

I am not sure what kind of a shoe Paul meant. The common soldiers used to wear sandals, which had no upper leathers, and were fastened by strings, — "latchets" they were called. We know a Roman emperor got his name, Caligula, from the fact that, when he was a little boy, he used the soldier's shoe, or half-boot, called "caliga." Do you remember what John the Baptist said about Christ's shoes, — "The latchet of whose shoes I am not worthy to stoop down and unloose"? (Mark i. 7.) Will one of you draw a picture of a boot as you think it ought to look?

What is the next thing, — shield of faith? How was the shield made, — large, circular? Did it seem to cover the man? Why was it so large, — so that the soldier could not be hit anywhere? Draw it. What did it represent, — faith? What is faith, — believing? In what, — in having fun; in learning lessons? What

kind of faith did Paul mean? Did he talk a great deal about God and Christ? Do you often use one word to express two or three things? What does "good times" mean? Does it mean good times in school-work; in play? Sometimes is everything good times? So Paul used the word "faith," meaning believing in God and Christ with all your heart. Why does that belief help one especially? Does it enable one to be happy, to have a good time, no matter what happens? If one is happy because he trusts in God, will he be afraid of anything, — of going to bed in the dark, of being sick?

Paul talked about the helmet of salvation. Where was the helmet put? Draw it; make it high, crested. Did soldiers sometimes pull it over their faces? Why did the helmet represent salvation? What does salvation mean, — being saved? From what, — sin? How are we saved, — by trying to do right and by loving God? If we know we try and know we love, do we feel safe?

What is mentioned next to the helmet? The sword; who can draw a picture of one? [Let it be drawn.] Have you one at home? Was it your father's sword when he was in the army? Why did Paul call it the sword of the Spirit? Is spirit fine, sharp? Can you see the finest edge of the finest sword? Can you feel it? Do you not imagine that Paul was thinking of just such a sharp blade; and because one could feel but not see its sharpness, did he name it the sword of the Spirit? Did swords often have names? Did you ever read about King Arthur and the sword Excalibur, about the Japanese and their Muramasa blades, — so fine that they could cut a hair let fall in the air, or a copper bar an inch thick without leaving any mark on the blade?

Paul said his sword was like the word of God. Why? Does God's word go to your heart? Does it come from outside or inside, or from both? Does God's word — that is, the truth about God, the knowledge of Him — do a great deal of good? When you know about God, can you get rid of wrong-doing? Is knowing about God necessary in order to know how to live in the world, just as a sword was necessary in a battle in order to fight? Does praying help us to know about God? What does Paul say? (Verse 18.)

Now let us complete on the chart the names of the parts of Paul's armor, and write what they represent. This writing, like his words, forms a kind of parable, or an allegory. You have the armor drawn. Each in turn, come up and do this. [See chart.] After that, one of you can try and put the armor — that is, draw it — over the body of your pictured man which is on the board. [Boy draws.]

But if you took only the things written on the left-hand side, do you think they would make enough for the armor of an ordinary soldier? If you had all that these things represent, as written on the board, would they be enough to make you a soldier of the Lord? What kind of boys would like the plated armor? What kind would like the allegorical armor? Which would be the most real? What is the hymn you always sing when you march into church on Easter Sunday? Do you like it, or are you tired of it? If the

teacher has a room to herself she could ask the class to stand up and sing, —

"Onward, Christian soldiers."

If she is in a vestry with others, the class could repeat it in their seats. After that, let some one write it on the board.

Then she could continue: Now, I am going to write some very old lines. You know we talked about knights going to the Crusades so that Christian people could get possession of the city where Christ died. What was this city? In the days of the Crusades, arming a knight was a great, sacred ceremony. He had to have his hair and beard brushed, and to take a bath, and then he had to put on a snow-white linen shirt, and brown silk stockings, and a white girdle. Two golden spurs were given him, then the sword, then a pure white "coif." Each article had a meaning about being good, just as did the parts of Paul's armor. Here are the lines; you may read them, — learn them, if you wish. [Teacher writes.]

This lesson can be made much more interesting if the teacher brings such pictures as naturally suggest themselves.

JOSEPH. — GENESIS xxxvii. 4

TRAITS OF CHARACTER.

CONCEITED. AMBITIOUS. REVENGEFUL. TRUSTWORTHY. PRUDENT. ENERGETIC.

INCIDENTS.	LESSONS TO BE DRAWN FOR TO-DAY'S GUIDANCE.
1. DREAM ABOUT OBEISANCE.	*EXERCISE OF TACT. FORBEARANCE.*
2. PIT.	*ENVY LEADS TO DECEIT.*
3. POTIPHAR'S HOUSE.	*VALUE OF TRUSTWORTHINESS.*
4. PRISON LIFE.	*IT COSTS TO DO RIGHT. CHARACTER TELLS.*
5. OBSERVANCE OF OTHERS.	*SYMPATHY.*
6. INTERPRETING DREAMS.	*COURAGE TO TELL THE TRUTH.*
7. PREPARATION FOR FAMINE.	*PREPARATION FOR EMERGENCIES.*
8. NAMING HIS CHILDREN.	*GRATITUDE.*
9. TREATMENT OF BROTHERS.	*DESIRE FOR SELF-JUSTIFICATION MAKES FORGETFULNESS OF OTHERS' RIGHTS.*
10. JUDAH AND REUBEN.	*SELF-INTEREST POWERFUL. RETRIBUTION SURE.*
11. JACOB'S GRIEF.	*SORROW SHOULD NOT DESTROY GOOD JUDGMENT.*
12. JOSEPH'S DISSIMULATION.	*ONE STEP LEADS TO ANOTHER.*
13. JOSEPH'S REVELATION AND JUSTIFICATION.	*GOD'S WISDOM MAKES EXPERIENCE EVEN OF EVIL BENEFICIAL.*
14. JOSEPH'S GENEROSITY.	*LOVE CONQUERS SELF.*
15. JACOB'S WORDS.	*OTHERS SUFFER THROUGH US.*
16. JOSEPH'S RECOGNITION OF RACE DIFFERENCES.	*REGARD FOR OTHERS' FEELINGS.*
17. JOSEPH'S TREATMENT OF THE PEOPLE.	*PERSONAL INDEPENDENCE. DISCHARGE OF OBLIGATION.*
18. JOSEPH'S VISIT TO HIS FATHER.	*STRENGTH OF FAMILY FEELING.*
19. THE BROTHERS' FEAR.	*MAGNANIMITY FORBIDS FEAR.*
20. JOSEPH'S FINAL WISH.	*STRENGTH OF INDIVIDUAL AND RACE HEREDITY.*

CONCLUSION, GOD OVER ALL.

IV.

JOSEPH.

Genesis xxxvii. ; xxxix. 4.

AFTER a class has studied an old Bible story, it is sometimes well to review the impressions concerning it that have been received, and from its historical consideration deduce some conclusion for the conduct of to-day.

This lesson is for pupils over twelve years of age. Its treatment is different from that in other lessons, for there is always danger that blackboard exercises will become formal unless they are varied. It should be remembered that results only are summarized on this chart, not processes or steps in thought. Let each one of the class have a Bible and choose in turn an incident, following the order of events. The incident should be stated in the fewest words possible. Correct and recorrect until this is accomplished. A blackboard exercise is a lesson in conciseness. Put the finished work on the board. From the incident draw an inference, useful to the child's life. State it briefly on the board, on a line parallel with the incident. For the sake of brevity, these hints at the method of teaching and writing this lesson will not be repeated after each paragraph containing an incident. It is always, however, to be recollected that each teacher's own way is for her the best. The chart is simply suggestive of one method.

The teacher should begin by asking her scholars to tell the story of Joseph. Their narration should profit them as an exercise in style ; they must use simple words and make the tale graphic and picturesque. Afterward question them concerning their estimate of Joseph's character, and write on the board their varying answers. Talk about Joseph freely ; for example :

Was Joseph self-contradictory? On the whole, was he a noble man, — a very noble man, for those times? Do we find both ordinary and extraordinary qualities in the same person to-day? Is Joseph's life full of instruction for us, either as warning or as example? Let us take some of the incidents in it, and see what we can obtain to help us. Supposing we put the incidents one under the other, and the lessons we draw from them alongside of them.

As Joseph was the favorite son (verse 3), how ought he to have treated his brothers? Was it not natural that his dreams should make them indignant? (Gen. xxxvii. 5–11.) Are the dreams the first incident in his life that we wish to note? Ought he not to have kept quiet about them, if he loved his brothers or cared for the family peace? Did he show any tact by relating them? Do you

try to speak so as to please others and show you love them? Do you control your impulses? Is that forbearance? Write the incident on the board, and the lesson to be drawn from it. We will follow this plan all the time, and number our incidents. This is No. I. [Pupil writes under the headings placed by the teacher.]

II. Was it natural, was it right, that the envy and dislike of the brothers should have led to the incident of the pit, and to the dipping of Joseph's coat in blood? (Gen. xxxvii. 18–36.) Have you been envious? What did it make you do? Were you sorry?

III. What do we learn from Joseph's conduct in Potiphar's house? What one word expresses it? (Gen. xxxix. 1–6.) Trustworthiness? Is that quality as necessary now as it was then? In humble life as well as in high station? For children as much as for men and women?

IV. What do we learn from his prison life? (Gen. xxxix. 20–23.) That it costs to do what is right? Should one ever despair when in social disgrace? Have you ever been misjudged at school or at home? Must you always do what is right, no matter what may be the consequences? Does character tell in the end, wherever one is placed?

V. Should our own troubles make us forgetful of the sadness of other people? What is compassion? Should we watch people's looks to see if we can comfort them? (Gen. xl. 6, 7.) Does a kind word often do a great deal more good than seems possible to the one who says it? Can sympathy be shown just in manner? Must we observe others to know when to speak?

VI. Was Joseph considered an interpreter of dreams? (Gen. xl. 22.) What did people believe about them? Were they considered to be of divine origin because they were mysterious? Did the ancients think that one who could interpret them was specially favored by the gods? Did the Israelites think such an one was favored by Jehovah? Should we believe in dreams because Joseph did; because the Israelites did? What can we learn from Joseph's action concerning them? Did he always give favorable interpretations? Does it take courage to tell unpleasant truths when one thinks they must be told? Is it often a duty of friendship to say unpleasant truths? What other dreams did Joseph interpret? (Gen. xli. 1–36.)

VII. After Joseph had interpreted the dreams, did he advise inaction, or doing all that could be done? Did he show forethought? Did he believe in preparing to meet emergencies? (Gen. xli. 34–36.) What characteristics did Joseph show after he was made ruler? (Gen. xli. 48, 49, 56.) Was he energetic, prudent? Did he understand selling? Are those qualities necessary to-day for business? Do you find you need them when you belong to a tennis club, to a book club, to anything where action and care of money is involved? Do not boys often get into trouble in their boy partnerships?

VIII. Did Joseph think that his success was wholly due to himself? Of whom did he think? (Gen. xli. 51, 52.) What do you call the feeling he expressed, — gratitude? Do you have that feeling toward God when all goes well with you? How do you express

it? Why should you be grateful to God? Even if you have hard times, ought you to be grateful? For what, and why?

IX. What do you think of Joseph's treatment of his brothers? Did he believe that they should be punished, — that they should suffer as they had made him suffer? Was he just? Did he show self-control, dissimulation, affection? Did he show tenderness or a want of it toward his father? Did he think more of his own justification than of his father's agony? Was that selfish? Did he show complexity of feeling? Do most of us?

X. How does Judah appear in this story of Joseph? Contrast Judah's conduct in talking with his father in Gen. xliii. 1–10, and with Joseph in Gen. xliv. 16–34, with his conduct to Joseph in wanting to make money out of him. (Gen. xxxvii. 26, 27.) As we read of him later, are we inclined to think that he pretended to wish to sell his brother in order to save him? Are such pretences ever right? Was Judah's eagerness to feed his little ones (Gen. xliii. 8) a strong reason why he wanted to take Benjamin to Egypt? Do you ever act from self-interest? What do you think of Reuben? (Gen. xxxvii. 21, 22, 29, 30; xlii. 22.) Does it seem as if he were saying, "I told you so," or that he believed in retribution? Does it seem sometimes as if punishment came to you in an impersonal way, and that you deserve it? When Reuben answers his father (Gen. xlii. 37), does he appear nobler than Judah, or did he speak as he did, from self-reliance?

XI. What do you think of Jacob? Did grief and old age make him unreasonable? Did hunger or common-sense compel him to yield? (Gen. xliii. 11–15.) Must we take care not to lose our reasoning faculties when we are troubled?

XII. Was it honorable in Joseph to carry his dissimulation to such an extreme as he did (Gen. xliv. 2), and to make Judah plead so hard? (Gen. xliv. 18–34.) Did one step lead to the other? How is it with you if you begin to deceive; do you keep on because it is hard to get out of it, or do you confess at once? Should you think his brothers could have liked Joseph heartily afterward, even if they knew they deserved such treatment? Would you have liked it?

XIII. Does it seem as if Joseph almost regretted his own sternness and dissimulation, and wanted to make his brethren feel better? (Gen. xlv. 5–15.) What do you think of his reasoning? (Gen. xlv. 5.) Was it philosophy, truth, even if he thought it was? How far does good come out of evil? Does God make the evil on purpose? Is the free will he gave to man the cause of evil? As one looks back upon past evil, can one see how it has become the experience by which one has gained knowledge and strength? Is this because God is our Father and rules the world? Talk a great deal about this. Did Joseph's words in Gen. xlv. 5, grow out of his dissimulation? When he revealed himself, did he want to justify himself? Was that like human nature?

XIV. Was Joseph's final conduct filial and brotherly? (Gen. xlv. 9–11, 21–23.) Does it teach us how much love will do, if we will only let it have its way, — that it conquers all our evil self?

XV. What adjective would you use to describe Jacob's words?

(Gen. xlv. 28; xlvi. 4, 30.) Pathetic? Did they reveal his suffering and his hopes? Do they show how we all are connected together; that no one can do wrong unto himself alone?

XVI. Did Joseph show his good sense in recognizing the race differences between his people and the Egyptians? (Gen. xlvi. 34.) Would it have been any use to try to change the ideas of either? Where else was this race-feeling shown? Did Joseph show his filial or his national feelings, or both, in regard to his father's funeral? (Gen. l. 1–15.) What do you think of state funerals nowadays? Was Jacob's own desire to be buried with his fathers a proof of his nationality? (Gen. xlix. 29.) Of what nation does this remind you, — the Chinese? How should one nation or one person treat another in matters which one party regards as very important? Must one regard other people's feelings?

XVII. Did Joseph show a fine spirit of justice towards Pharaoh? Did he desire that the people should not become mere dependants? (Gen. xlvii. 23–27.) Is pauperism now to be treated in the same way? Do you think Joseph should have excepted the priests? (Gen. xlvii. 26.) What do you say about taxation to-day? Should churches be taxed? Should doctors receive fees from ministers? Should teachers send school-bills to ministers for their children? Has every one a right to be independent? Should each one discharge his own obligations to every one?

XVIII. What do you think of the death-bed scenes between Joseph and his father? (Gen. xlviii. 1, 2, 9–13; l. 1.) Was Joseph tender and respectful? Should he have objected to his father's decision? (Gen. xlviii. 14–20.) Did he object from his idea of justice in the matter, or from love for his first-born? What was the Israelitish idea of primogeniture? Should families care for each other more than for strangers?

XIX. What do the actions of the brothers indicate about the character of Joseph? (Gen. l. 15–18.) If Joseph had been really magnanimous, would they have been afraid? Does not Joseph's answer show that his heart had softened; that he had outgrown his boyish desire for supremacy? (Gen. l. 19–21.) Is magnanimity a rare virtue? How do you feel toward those who are magnanimous? Do you shun them, or trust them?

XX. Does Joseph's own wish remind you of his father's wish? (Gen. l. 24, 25.) Is heredity both of the individual and the race? Is heredity both good and bad in its influence? Can a strong moral will conquer its evil influences? Do nations outgrow their inheritances as international feeling increases?

Have we learned a good deal about Joseph, about human nature? Does the knowledge we have gained strengthen our faith that God is over all?

This lesson can be subdivided so as to be used on more than one Sunday.

"THOU SHALT NOT STEAL."

LAW OF MINE AND THINE.
(THE CHILD'S WORDS.)

LAW OF PROPERTY.
(THE ADULT'S WORDS)

LITTLE LEADS TO BIG.

STEALING CANDY
HOOKING APPLES, PEANUTS
ROBBING HENS' ROOSTS
} LEAD TO Taking Money, Funds.

HOW MANY KINDS OF THEFT?

TAKING PROMPTS	LEADS TO	Stealing Compositions.	
TELLING OTHER PEOPLE'S JOKES	„ „	„ Conversations.	Plagiarism.
STEALING OTHERS' REPUTATION	„ „	Slander. Libel Suits.	

VIZ.
GOSSIP.
FALSE WORDS.
SILENCE.
SHOULDER SHRUGS.

STEALING OTHER PEOPLE'S TIME	„ „	Laziness, Excuses, Telling One's Own Troubles.
KEEPING THINGS WHEN FOUND	„ „	Meanness. Prison.

HONESTY

DUE TO

GOD;
FOR WE MUST HELP HIM HELP US.

OTHERS
AS
BUSINESS BASIS OF THE WORLD.

ONE'S SELF.
CANNOT BE HAPPY.
CANNOT HELP OTHERS.

V.

"THOU SHALT NOT STEAL."

Exodus xx. 15.

THIS is the old Mosaic command. Like the rest of the Commandments, it is comprehensive, yet it is stinging in its sharpness of denial. There is no loop-hole of escape; there are no circumstances when stealing is permissible. Though the Israelites esteemed themselves the Chosen Nation, Moses did not regard them as above this ordinary command. That they had progressed from a barbarous condition is implied by his words; yet they were still children in their apprehension of the virtue of honesty, or he would have couched his command in the affirmative.

It would be well to ask the class about the idea of theft in savage tribes, in the early civilizations, in Eastern nations to-day, in our own land. Contrast the two kinds of theft in Genesis xxvii. 35, and xxxi. 19.

Take now the commandment out of any connection with the past, and bring it right down into the life of to-day. It is only poor people who steal, says some child; to which another replies, Oh, no! all poor people don't steal, even if they are hungry; it is bad people who steal.

Have any of you ever stolen? questions the teacher of her class. Why, no, of course not; or, Why, no, not exactly, may be the answer. Do educated people ever steal? is asked. Why, no, not in Moses' sense, is the quick reply. Just what makes Moses' words so stern is because he took in all kinds of stealing. When Jacob imitated Esau's voice, was it stealing? There is ever so much more theft than just that of taking things.

But, in the first place, let us write down the command at the top of the blackboard. Shall we put it in quotations?

What does the commandment tell us? It states a law. Is that law given in the negative or affirmative? Do you like best to be told to do, or not to do something? Now think out the law as given in the commandment.

At this, the class will probably give various answers. Write them all down; make the class compare them one with another; sift the meanings; and lead the pupils to some statements, broad and simple, which shall correspond to the conceptions of the child and of the adult regarding the law. When a definition has been reached, — like "Law of Mine and Thine" [let some child write the law on the board], — call for instances of the recognition of the difference between "mine" and "thine." How soon is such a difference perceived? Do babies quarrel over it? Do children? Did

you, or do you still? What makes something yours? Can only things be yours? Are your parents yours only? The earth, sunshine, to whom do they belong? What do you call one's own, — property? If so, can you shorten the child's definition of the law, or can you put it in economic terms, as "Law of Property"? [Write it on the board.]

[If the class is old enough, refer to Henry George's theory of property in land and to the communistic theory of production. Chapters viii. and ix. of Rev. C. F. Dole's Manual on "The Citizen and the Neighbor" will be found very helpful in regard to the "institution of property."]

Show how the recognition of the laws of property is the dawning of civilization in the world and of noble altruism in the individual. Because the law existed came the commandment against any infringement of its rights.

This growth of the words of the child into those of the adult is in accordance with another law of growth. What is it? That a law about playthings being Tom's and not Harry's should be connected with the interests of great property. Show the relation between Little and Big. As this is a very important law to remember, let us put it down on the blackboard, and then see if we can think of some instances in regard to stealing which prove it.

The class will mention various little incidents; or if it does not at once catch the meaning of what the teacher has in mind, ask a girl who likes candy if she ever stole any; probably she did not, but she knows of some one who did; or she remembers, when she was a little girl, how her mother fried doughnuts all the morning, — enough of them to last for three or four days; and how just because she, the little girl, was very fond of them, she went secretly to the great brown jar and ate them; and then when her mother wanted a lot, all in a hurry, — for the minister had come to tea, — there were not enough to go round. That boy in the class, — it was said that he had been rather rough during the summer, and that he thought it was all nonsense to say it was wrong to hurt animals' feelings, or to grab apples from trees which were scattered round in lonely places. Yes, they were little bits of things,— a stick of peppermint candy, a Baldwin apple, a hot peanut, a new-laid egg; perhaps they did not belong to anybody in particular; but did they belong to *him?*

What might possibly be the result if one got in the habit of taking such very little things? Might not one by and by take money? [A pupil should write this out on the board. See chart.]

[Let the teacher be furnished with plenty of illustrations to press home upon the children's mind this result; the incidents given depending upon the character of the class.]

By this time the class will have come to the conclusion that there must be many more kinds of theft than had at first seemed likely. But the teacher does not wish to deal with its grosser forms, her purpose now being to show that Little leads to Big. So she will guide the conversation to the small acts. There is always fear that in endeavoring to avoid evil one may teach evil; so it can be objected that the instances given on the chart would suggest

harm to those who had never thought of it. If so, then such instances are to be shunned and others chosen. The class itself must select its own material. Whether or not the same instances are used, let the big result of little deeds always be traced, – as in the case of the boy who took a prompt. He was the very fellow who palmed off another's composition as his own. If the class consists of girls and boys who are just entering on society life, show them the ease by which one goes, from telling another's joke as his own, to writing a book and being spoken of as a plagiarist. [Give instances from literature and newspapers.] Show also the meanness of appearing brilliant by repeating another's pleasantry as your own.

In regard to stealing others' reputation, the teacher should use all her wit and subtlety to show its evil; for to thus injure persons is to take away their dearest possession, — a good reputation. Speak especially of the innuendoes conveyed by mean silences or by a slight raising of the shoulder when an acquaintance is mentioned whom one may not like, but against whom one knows nothing. Show how a disposition to carp at others has often resulted in gratuitous slander and in suits for damages.

The stealing of time illustrate by the lazy way in which girls think they can't braid their own hair, and so ask mother; or the way in which some nervous child upsets a whole family by making unnecessary demands upon it.

Show how dangerous it is to hesitate a moment about restoring, or trying to restore, something when found; no excuses should be invented for delaying. Have a story ready to illustrate each and every point, or else let the children find one. The various kinds of theft and their consequences are to be placed on the board.

If one does not commit any of these slight thefts, one is called, what, — honest? Then Honesty can be considered as the affirmation of the negative command; or it can be said that the command implies the existence of Honesty. If so, the word should be placed on the blackboard in a direct line under the command, and should be written on the board in the same sized letters.

After all, why is Honesty necessary, and to whom or for whom? Many questions and answers will be given, but perhaps they can all be divided into three heads, — the same large divisions that so often occur. The first division that will arise is that of the duty of Honesty to others. Why? Again make the class see that this virtue involves the maintenance of business and of social life.

But who is above all other beings, — God? We owe Him Honesty that His purposes in regard to the righteous development of the world may be fulfilled. We owe Honesty to ourselves, because we can't be happy if we do wrong; or if some child assumes that he does not care about being happy, he still owes Honesty to himself, for unless people believe in him they cannot be helped by him. If he likes to argue that he does not want to make others happy, show him that the reason for Honesty yet remains in its necessity as the Business Basis of the World; and that he, being part of the world, must so conduct himself as to best promote its interests. A boy

will appreciate the large, financial advantages of Honesty when he may not care for it on the high ground of religion, or on the lower plane of self-interest. Even if he is quite young, he can understand the binding force of treaties between nations or of international law. On him, just so far as his activities reach, depends the maintenance of order. Dishonesty is treason. [This summing up of the obligations of honesty is to be written on the board. See chart.]

The outcome of this lesson should be the endeavor to induce each one as a citizen of the world to fulfil his duty in regard to Honesty.

In this lesson, as in the following ones, outlines for conversation have been given rather than details concerning the manner of putting the work on the board, for it is presumed that such details have now become familiar to the teacher.

HEARING AND DOING.

ROCK IS CHARACTER.

FOUR CORNER STONES.

1. HONESTY IN SPEECH AND ACT.
2. USEFULNESS IN BIG AND LITTLE WAYS.

Washington.

3. SELF-CONTROL IN THOUGHT, WORD, ACT.
4. OBEDIENCE TO CONSCIENCE, PARENTS, TEACHERS.

Lincoln.

SAND IS FICKLENESS.

LITTLE.

MAKE RESOLUTIONS AND CAN'T KEEP THEM.
CAN'T SAY "NO."
CAN'T TELL WHERE "TO FIND HIM."

LEADS TO

WANT OF PURPOSE.
WANT OF COURAGE.
WANT OF STEADINESS.

BIG.

FLOODS AND WINDS ARE MISFORTUNES.

SICKNESS, POVERTY, FEW FRIENDS, NO GOOD TIMES, HARD WORK.

WHY HAVE CHARACTER?

IT IS DUE

TO GOD AS HIS CHILDREN;

TO OTHERS AS HELP;

TO OURSELVES AS DOING THE BEST FOR OURSELVES.

"One try and then another,
And the noble life is made."

VI.

HEARING AND DOING.

BEFORE the class arrives, the teacher could illustrate this lesson by sketching roughly on the board two houses, one standing straight on a rocky base, the other lying on broken lines, which should indicate the sand. Ask the children to guess the meaning of the picture.

Talk about the parable (Matt. vii. 24–28) in a general way. Ask the pupils if they like to hear stories in sermons. Show them that a sermon on every-day duties might well end with a story, describing the ways in which two different persons would conduct themselves with the same end in view, — in this case the building of a house. One would think carefully about the best way of providing a permanent home for his family; the other would be careless in his methods, and wishing to get through with his work as soon as possible, would build without regard to the lasting comfort of his wife and children.

What are the two important words in the parable? Write down the answers, but erase them as one answer corrects another, until it is decided that they are *hear* and *do*. Then write these words in a large hand just below the pictures.

How far the class shall trace the analogy between the parable and life must depend upon the age and ability of the children. For average children from ten to fourteen, it is enough to follow the leading points of the parable. Using the chart as a method, — though each one should prefer her own way of treating the lesson, — the teacher could write the word "Rock," and ask what it signifies. Some general term should be required, like "character."

That is such a large word that it must be analyzed a little. Let the children talk as long and as freely as they choose about what makes character and what is its use. Is character the same in good and in bad people? Is character one's self? Is it the whole or part of one's self? Is to be a good character the same as to have a good character? How can one get it? Of what is a good character composed? If a man has character, is he *steadfast?*

This last question will lead the class back to the parable. The man who built his house upon a rock is like the man who builds his own life on rectitude, which is simply saying that he has character. In building, after the foundation is laid, comes the laying of the corner-stone. In a house there is, technically speaking, but one corner-stone. Can a man get along with but one good thing in his character, — that is, in the foundation of his life? Must he

have a thousand corner-stones? Must he not at least have several if he wishes to do his part in life? How many shall we put on the board? Write whatever the class may say. Subdivide, classify the corner-stones or qualities of character suggested until four remain.

Then take each quality or virtue and discuss its bearings. Does honesty apply only to some deed? Is stealing the only kind of dishonesty? What is meant by an honest face? Is lying, fibbing, or gossip, honesty? [See Lesson V.] Do not hurry over these points, especially if the class is young. Afterward write under "Honesty" the conclusion at which it is to be supposed the children will arrive, — "in speech and act."

Usefulness. Can children be useful? Are poor children more useful than rich girls and boys? Does usefulness depend on wealth or on ability? Can sick people be useful? Are philanthropists, reformers, statesmen, doctors, lawyers, ministers, Sunday-school teachers, useful? Is doing little things being useful, — *e. g.* whittling or jig-sawing; making candy or bread; fancy work or dress-making; housework or shopwork; doing errands; being agreeable, pleasant? Can one make opportunities for being useful? Is it easy to see all the opportunities that exist? If usefulness extends to everybody and everything, how will you describe its extent, — in big and little ways? [See chart.]

Self-control. Can children, babies, be self-controlled? Who is one's master, — one's self, or some one else? Is anger self-control? Does want of self-control lead to lying, stealing, murder? Tell the children to think of stories where all the final trouble could be traced back to a want of self-control in some trifle. "It is the first step that costs." Does want of self-control affect one's own happiness, even if it does not injure another? If one is not cross outwardly, is it any matter if he is so in his feelings? Where or how does self-control begin? Where does it end? If it should cover the whole of life, must it not reach to thought, word, and act? Write these three words under "Self-control."

Obedience. To whom, — God, conscience, one's self [see Lesson VIII.], parents [see Lesson IX.], teachers? What kind of obedience did the martyrs show; did Casabianca show? Do you like the absolute obedience of the Jesuits? If one obeys one's best self, will he come into conflict with others? Should little children obey older ones? Should girls obey boys, or boys girls; or should it be "give and take," — sometimes one yielding, sometimes the other? Whom will you decide you must obey? [Write as on the chart.]

Now let the class think of examples of men whose lives have shown that their character was based on these four corner-stones, or virtues, and write their names on the board.

The parable says that one house was built on the sand. Shifting sand was chosen as being the opposite of permanent rock. In tracing the analogy of this parable to a man's life, to what shall the sand be compared? Write the answer given, "Fickleness," so as to make the line run parallel with the line, "Rock is character." [See chart.]

What are some instances of fickleness? The class will recall many slight incidents. Lead them step by step to see that each one was due to some real defect of character. This is a good place at which to make the children realize the universal relationships of everything; that there is nothing small which has not its large issues, — or, in the child's words, that little leads to big. Invert the statement and it is as true, — big comes from little. As examples of fickleness are given they can be classified under one or another head, as on the chart.

The breaking of a resolution, even about a trivial matter, *e. g.*, undertaking to read a particular book, or to accomplish a particular stint, often arises from want of purpose. Purpose should dominate the whole life. Are resolutions the same as promises? Is a resolve the same as a partial expression of purpose? Do broken resolutions weaken one? Is it better to try to do right all the time than to promise another that one will do some one special thing? The reluctance to refuse to do what is silly or wrong leads one to vacillate; one knows one ought to say "no," but one has little courage to say it. Tell stories of men who as boys had not learned to refuse to join in a good time when they ought to have been at work; of boys who smoke and drink from fear of being considered "goody." How many kinds of courage are there? Which is best, — moral or physical? Which is most needed?

The last group has been purposely given in a slang phrase, — "can't tell where to find him," — because a boy is often more willing to admit the necessity of morality for himself if a teacher meets him in the terms of his own vernacular. The pupil will recall his boy partnerships, and the way in which "the fellows went back on him," and he will be led to see that his discontent with others arose from his own want of steadfastness.

The floods and the winds beat upon the house, and it fell. To what shall they be likened, — misfortunes? What are they? The answers will vary according to the home lives of the class. [See chart.] How do misfortunes come, — through one's self or other people; through nature or luck? Which are inevitable? Which accidental? Which can be cured? Here the teacher with her skilful touch can strengthen many a little aching heart, can cheer some unloved boy, some awkward girl, and make the small tired feet and hands feel that in spite of fatigue, hard work has its bright side. "Blessed be Drudgery."

Yet in the midst of despair, — for children often despair when further effort seems to them useless, — or in the midst of joy about some pleasant experience which has come without their personal effort, the question arises: after all, what is the use in wanting to have character? Surely, it does not invariably make one happy, healthy, or rich. What is the use in goodness? Is life worth living? Any observer of childhood and youth knows that these questions press home upon our girls and boys with a sharpness as stinging in proportion for their years as upon older people.

Let the children think out the threefold answer which comes in so many different forms to these questions, though the inner signifi-

cance of each reply shows the dependence and relationship of each answer to the other.

The sense of *universal relationship* connects the obligations for honesty with the three eternal parts of life, — God, ourselves, and others. We owe character to others, for only by being our best selves can we help others. We owe it to ourselves, as we ought to do the very best for ourselves that we can ; that is, make ourselves have character. Character and one's self are the same. We owe it to God, for children should prove their inheritance by fulfilment of all the possibilities that the Father puts it within their power to accomplish. [Work this out on the board. See chart.]

Let the class repeat the last two lines on the chart.

TRUSTWORTHINESS.

WHY WERE FIVE OF THE VIRGINS WISE?

FAITHFUL. TRUSTS TO KEEP.
WATCHFUL FOR OPPORTUNITIES.
PRUDENT. "ALL FOR THE WANT OF A HORSESHOE NAIL."
PUNCTUAL. SCHOOL, JOURNEYS.

WHY WERE FIVE OF THE VIRGINS FOOLISH?

NEGLECTFUL OF DUTY.
CARELESS. THROUGH IMPROVIDENCE.
LAZY THROUGH SELFISHNESS.
TARDY. BOTHERED OTHERS.

WHY DID THE WISE SEEM WRONG?

KEPT OTHERS OUT.
DID NOT SHARE WITH OTHERS.

BOTH WERE SORRY. WHY?

THE WISE WERE SORRY BECAUSE OF THE DISAPPOINTMENT OF OTHERS.

THE FOOLISH WERE SORRY BECAUSE OF THEIR OWN MISTAKES.

Results.

BEAR THE CONSEQUENCES OF ONE'S ACTS.

LOOK OUT FOR ONE'S SELF. DO NOT ASK FAVORS.

KEEP A TRUST.

BE TENDER TO OTHERS WHILE KEEPING IT.

TRUSTWORTHINESS
INVOLVES DUTY TO

MORAL LAW. OTHERS. OURSELVES.

VII.

THE TEN VIRGINS.

Matthew xxv. 1–13.

BEFORE beginning to apply this parable to modern life, it is to be presumed that the class understands the nature of a parable, — that it resembles an allegory or a conundrum, that its form excites attention and makes people think. It should then be examined in connection with the marriage customs of the Jews (see article on Marriage in Smith's Bible Dictionary), and with regard to the special belief of the disciples in the second coming of Christ, and the significance that the Saviour himself gave to his words.

Such an examination of the parable might make a study by itself; or if the class is familiar with its New Testament significance, the teacher can begin by putting the lesson on the blackboard.

To do this, it would be well for her, before the class arrives, to draw five lamps (outlined in blue chalk), with the flame (in red chalk) rising broadly from the top of each lamp. Above each one should be placed an oil vessel. Next to the five burning lamps should be drawn five lamps similar in shape, but without any flame or oil vessel. Ask the children to guess what is represented. Ask them what is the truth the parable teaches. Write down, erase, condense the various meanings until you have but one word left. Very likely it may be thought that the analysis given on the chart is faulty; let it serve as illustration, however, of the method.

It being assumed that Trustworthiness is the subject of the lesson, the first question that naturally arises is, Why were five of the virgins wise? The answers given will correct each other, until four large reasons become apparent. They were faithful to their trust, which was to meet the bridegroom with burning lamps. Have children any trusts to keep? The teacher who knows the personal history of her pupils will find this point full of suggestiveness; or she can resort to anecdote, — the engineer who lost his own life in saving the train; the clerk who could not be tempted; the little girl who took care of her baby sister; the elder brother who guarded the whole family in his father's absence, etc. Each and all have trusts to keep.

One can keep a trust only by being watchful for every opportunity in which to fulfil it. The sense of opportunity! The perception of this graces or injures a child. The people who are loved are those who fill the hours with kindness to others. How

provoking it is to see some one else do what we might have thought of, if we had only been on the alert to think and act! Intention is not enough. Most children mean well, but that helps little.

But even if one is watchful, one cannot always do the needed act unless the means are at his command; therefore he must be prudent, — neither wear himself out by foolish activity, nor throw away what he does not at the moment need. Ask the children for proverbs like, "A place for everything and everything in its place." Find out their little economies in pennies, strings, marbles, ribbons, collars. Tell stories to show the dignity of prudence; how the Duke of Wellington ordered coffee to be ready for his soldiers when they should reach their destination. Give the old saying, "For the want of a horseshoe nail," etc. Let the children find cases to which it can apply.

Being really prudent includes being punctual, for then one wastes neither labor nor time. How long it takes to get the Sunday-school into order, because the children are so irregular in coming! One boy missed a journey round the world because he thought people would wait for him! Watchfulness, prudence, and punctuality are parts of faithfulness. [Indicate all this on the board. See chart.]

The other five virgins were foolish, because they were heedless and imprudent. They did not mean to be, but they allowed their carelessness and laziness to make them neglectful of their duty, and their tardiness was an annoyance to others. The same duties were laid upon them as upon the wise virgins. Their carelessness was not intentional, but resulted from improvident habits; they lived only in the enjoyment of the present moment. With an older class trace the relation of improvidence to poverty; with younger children the same cause and effect can be shown in a girl's care of her clothes, or a boy's use of his jackknife, — the dress is not mended, the blade is rusty, and when needed neither is ready for use. Illustrate from daily life how one's own unpunctuality robs others of time or enjoyment. [Place this on the board. See chart.]

Yet, after all, were not the wise selfish in their own righteousness? They might have lent a very little of their oil; they were harsh in their answer (verse 9); and because of their refusal the foolish ones could not have a good time. [Formulate this on the board.]

But if they had been selfish Christ would hardly have called them wise; real wisdom clothes itself with tenderness. Their hearts must have ached with the pain of denial; they longed to help; they cared little for their own pleasure when others were gloomy. The foolish, too, had lost their anticipated enjoyment. All the ten virgins were unhappy. Draw upon the imagination to bring out the picturesqueness of this untold part of the parable by applying it to home life, — the tired mother, who was at last going to a picnic, to a party, to the theatre. She had finished all her own work, and just at the last moment, when she was putting on her bonnet, the eldest daughter, who was to have been at home to take her mother's place, had been kept at school to complete the work she ought to have done yesterday. The girl got home just in time for the mother to catch the train; but all pleasure in the picnic, party,

or play, was gone. The mother constantly thought of her daughter's wretched habit of procrastination which made her apparently selfish and unfaithful. How could she help her to be different? The girl herself was sorry, because she had not only grieved her mother, but she had been mortified at school by her bad lessons; and when she reached home she was too tired, or thought she was, to be pleasant, and everything went wrong.

Here is another chance for the teacher to show how impossible it is to do a little wrong to one's self without also injuring another. [Show on the board why all were sorry. See chart.]

What results can one win, however, out of neglect of duty, — the determination to be brave, to bear one's own troubles, and not make the family wretched by repeated, ineffectual apologies for mistakes or wrong-doing; the decision also not to ask for help when one should have provided it one's self? If the boys in the class look as if they thought the lesson rather sentimental, change the phraseology to "Paddle your own canoe," "Mind your own business," etc.

If the wise virgins, or if the faithful modern workers, have been severe to others through their own integrity, then let it be remembered that a trust has been but partially fulfilled. On the other hand, performance of duty that *must* be done often appears to make one unsympathetic, yet the trust must be fulfilled; the money must not be lent to another boy, even if he is hungry, when the money is not one's own. Peter must not be robbed to pay Paul; the lie must not be told to shield another. But almost always — always, in the long-run — can a trust be wholly kept, and kept with tenderness to another. Bring this point into home life. The boy says he must study, and cannot do the errand or give a pleasant greeting, for he has a distinct duty of lessons before him; or he is rough in his answers and contributes little to home enjoyment. Nevertheless, he has time for base-ball. The little less he might have played would have given time for tenderness to his mother or sister in some slight act or word; the lesson would have been as well recited, and the home would have shared in the boy's zeal for success. There is a good deal of neglect of others in boys and girls under the idea that some duty must be performed by them. The duty is to be done, but tenderness is to sheathe the doer; so that he is not only respected for keeping his trust, but loved for the grief it causes him to carry out his idea of right at the possible cost of another's pain.

Finally, trustworthiness is due to others when it is their trust which is committed to us. It is due to ourselves, as unless we are trustworthy in little things we cannot be counted worthy of larger tasks or privileges. It is due to the Moral Law, because abstract morality can be realized only by the faithfulness of the individual.

[Condense and formulate these results on the board. See chart.]

SAMUEL.

WHAT KIND OF A BOY?

CONSCIENTIOUS, RELIGIOUS.
TEMPLE SERVICE.

DID HIS DUTY.
HERE AM I.

BELIEVED IN DREAMS.
SIGNS OF WHAT WE ARE, SO BE GOOD.

HEWING OF AGAG.

WAS SAMUEL'S IDEA OF RIGHT, THE RIGHT?
ILLUSTRATIONS FROM INDIVIDUAL AND NATIONAL LIFE,
PERSECUTION, WAR, ANARCHISM.

IDEA OF GOD AS WAR KING.

Absolute and Relative Right.

Educated Conscience.

RACE EXPERIENCE, PERSONAL GROWTH,
ENLARGES IDEA OF RIGHT.

DO NOT DENOUNCE OTHERS.

REVERENCE OTHERS' REVERENCES.

BE FIRM ONE'S SELF.

HISTORICAL LESSON.

IDEA OF GOD CHANGING FROM THAT OF
WAR KING
TO THAT OF A
SPIRITUAL MONOTHEISM.

PHILOSOPHICAL AND ETHICAL LESSON.

KNOWLEDGE AND EXPERIENCE
NECESSARY AS
TESTS OF RIGHT.

VIII.

SAMUEL.

IF the class consists of little children, only the first part of this chart will be useful. It should be the aim of the teacher to draw deductions from the life of Samuel which shall be related to these days. But she should in no wise state her purpose; the pupils must discover her truths for themselves, as surprises. Therefore, as in other lessons, first talk in general about Samuel, his virtues, occupations, etc., it being taken for granted that the pupils are somewhat familiar with his history.

What kind of boy was Samuel? [Write the answers on the board.] Ask for incidents which prove the correctness of the children's opinions, as that his life in the Temple shows his conscientiousness. Condense the answers under heads. [See chart.] Tell them about that life. Describe the Temple and its service. Bring a paper pattern of the ephod which was worn, and put it on to one of the class. (1 Sam. ii. 18; Exod. xxxix. 2–5.) It should be cut somewhat as a sleeveless apron, in two pieces, and held together by strings. [See *ephod*, Worcester's Dictionary.]

Bring a little plaster statue of the Kneeling Samuel. Speak of the attitude in prayer. Why is it a good plan to kneel? Why do we sit during the prayer at church? Should we pray only at church? [See Lesson XII.]

In what besides prayer did Samuel believe? Why did Samuel think the voice came from God? Do dreams come from God? Should we have faith in dreams; obey them? What do they indicate about a person? What causes dreams? Why was it that Agassiz dreamed three times of the structure of the creature in the stone which he afterward found? If a dream is an indication of the drift of our thoughts, is it well to have worthy thoughts?

What was the chief trait in Samuel's character as a boy? Lead the class to see that it was his obedience to the voice of conscience, — he "grew before the Lord." What words of Samuel show that he was always ready to do his duty, whether it came to him as in a vision, or in a dream, or in a command from Eli?

With an older class the same lesson can be continued, still using conscientiousness as the chief deduction to be drawn from Samuel's life. Take the instance of the hewing of Agag as the basis for conversation. (1 Sam. xv. 32, 33.)

Did Samuel become a political and religious leader? Did he try to destroy the worship of the Canaanite gods? Did he become intolerant, or was he right to be zealous for the God of Israel? Why was it natural that the boy Samuel of the Temple should have

grown up into the man who could thus kill Agag? Did Samuel obey his conscience? Did his own wishes or views lead him to silence or misinterpret it?

What was his idea of God? What was the Israelitish idea of God at that time? Does this incident of the hewing of Agag show how the chosen nation was slowly preparing for a better idea of God than that indicated by their early conception of Him as a War-King? Write that idea on the board. Ought Samuel to have killed Agag? Did he do what he thought was right? Did he not act in accordance with the national idea of right? Was his idea of right *the right?* Should we estimate him by this act alone, or by his whole life? What question shall we put on the board? [See chart.]

What counsel can we deduce from his conduct to guide ourselves? What is the difference between earnest conviction and bigotry; between loyalty to one's belief and personal hatred? Do we ever take one for the other? Here illustrations should be freely used: Spaniards in the Netherlands and William of Orange; War of the Huguenots; Puritans and Quakers; Galileo; Servetus; modern anarchism, — which party is the persecutor in that? Should one try to persuade another against his will to like a certain person, or to do a certain thing, because one thinks one is more in the right than one's friend, — for example, to go to the theatre, play cards, read novels, go with doubtful people of whom one cannot wholly approve? Both may be conscientious, — the one who persuades and the one who will not yield; which one is right? Which is better, — to be reforming, aggressive, because one thinks one is in the right, or to be peaceable and let another discover his own mistakes? Do persons who use tact get on in the world? Are they dishonest, time-serving, or sympathetic? Do they accomplish as much as those who go straight to their end by cutting down obstacles, rather than by going round them? Should one endeavor to keep the personal liking of another by half carrying out one's idea of right on some special point? Is there a middle course between aggressiveness and submission? What is statesmanship; diplomacy? What is meant by loyalty and liberality? Must one be tempered by the other? What is meant by being true to one's own conviction? Must liberality be made chivalric through loyalty? Contrast Loyola and Fénelon; Edwards and Channing.

Can one be too conscientious? Is self-examination necessary? How often is it useful, — daily? What do you think about keeping journals of introspection? Must each one's conscience be the judge of what is right? Will not two good people differ about what is right? Is there a standard of right by which such persons can decide their perplexities? Is there an absolute right? Are actions right relatively to the absolute, or to the environment of the individual? If to the first, can we ever do more than approximate toward such a standard? If to the latter, may we regret what we have done, as we obtain fuller knowledge? Can we do more than act according to our present knowledge? How shall this part of the talk be written on the board? What have we been

trying to find out, — whether right is absolute, or relative, or both? [Write, then, as on chart.]

If there are two rights, how can we ever decide between them? If we are always learning from experience, do we not miss the bliss of certainty? We have said that each one's conscience must be the judge of what is right; but what kind of a conscience? Is conscience an unchanging product? Has an insane man, an idiot, a criminal, a conscience? What qualification must be added to conscience to make it of truest value, — that of education? [Write as on chart.]

Is education a finality or a process? Even with an educated conscience, can we again do more than approach unto wise decisions? Are there any tests of education? What enlarges our idea of right? Do we grow mentally, both as individuals and as nations? Show how a study of history and of modern society makes one comprehensive. An ascetic does not understand man; "going into company" is educational. Show how the idea of right has changed, — for example, savages' burial of grandmothers, burning of Hindu widows, "an eye for an eye," etc. Formulate the answers of the class into those of Race Experience and Personal Growth. [See chart.]

How should we feel and act toward those whose ideas are different from ours, when yet we know that they have acted on their best judgment? Is there a difference between judging and denouncing; between estimating and misrepresenting? Are we not obliged to make silent estimates of others that we may know how to conduct ourselves toward them? Must we always be open-minded, so as to allow our estimates to be corrected by further information?

What element of character makes us comprehend others, — sympathy? How should we treat others' ideals, reverences? Should we pay deference to them? Should we reverence in others that spirit which leads them to reverence ideals foreign to our own? Doing this, can we still be firm and loyal to what our own conscience dictates? Does sympathy become the adjusting factor between loyalty and liberality? How will you formulate these last questions into a statement for the board? [See chart. "Do not denounce Others;" "Reverence Others' Reverences," etc.]

By not censuring evil-doers, do we excuse evil? Can we always separate the deed from the doer? What do you think of fanatics; zealots; reformers? Is not enthusiasm a benefit? If any of the class belong to children's committees or societies, ask them how they manage when they do not have their own way, especially if they think it is the right way.

What is the outcome of this lesson? The need of *Conscientiousness.*

Find the first word on the chart which suggests this thought. Draw a diagonal line from "Conscientious" (first word on third line) to the words "Right, The Right." Have the words "The Right" so written that they, together with the words "Absolute" and "Educated" will be on parallel lines. By correct placing of lines an idea becomes plainer.

What is the historical lesson we learn from Samuel's idea of God? [See chart.] What is the philosophical and ethical lesson we learn from his idea of right? [See chart, and write answers on the board.] Are we reasoning in a circle when we say that if knowledge and experience are necessary as tests of right, we must not decide what is right until we have gained knowledge, — when young, from others, and supplemented it, when older, by our own experience? When we know, must we stand firm by our own convictions, though showing tenderness to others? Draw another diagonal line from "Tests of Right" upward to the words "Educated Conscience."

Now that we have worked out our lesson on Conscientiousness and applied it to ourselves, let us look backward at Samuel's act in hewing Agag. Do you now think that he would have done right to spare Agag's life? By what standard now shall we judge him? Shall we judge ourselves by our highest standard?

"HONOR THY FATHER AND THY MOTHER."

EXODUS xx. 12

WHY HONOR PARENTS?

DUTIES TO EVERY ONE. PARENTS NEAREST RELATIONS. DUTIES FIRST TO THEM.

WHAT DOES HONOR MEAN? — LOVE AND RESPECT.

HOW ARE LOVE AND RESPECT SHOWN? — BY OBEDIENCE, HELP, GRATITUDE, LOVE.

HOW CAN ONE BE AN HONOR TO HIS PARENTS? — BY INTEGRITY, USEFULNESS, TENDERNESS.

IS THERE OBEDIENCE TO A HIGHER POWER THAN THE PARENTS'?

IF THEY CONFLICT, WHO SHALL BE OBEYED? GOD.

HOW CAN ONE BE SURE OF WHAT IS RIGHT?

INSTANCES OF CONFLICT. DISHONESTY. DRINK. FASHION.

SHOULD ONE LOVE AND RESPECT A BAD OR SILLY PARENT? YES.

WHY? SOME GOOD IN EVERY ONE. RESPECT THE POTENTIALITY. LAW OF HELP TO EVERY ONE. ESTIMATE THE ACTUALITY.

Results.

OBEDIENCE TO ABSOLUTE RIGHT. GOD. AGAINST OBEDIENCE TO RELATIVE RIGHT. PARENT.

JUDGE BETWEEN THEM THROUGH

EDUCATION OF CONSCIENCE. PRESERVE TENDERNESS IN MANNER.

IX.

"HONOR THY FATHER AND THY MOTHER."

Exodus xx. 12.

THIS subject can be divided into two lessons, the lower half of the chart being used for the older pupils. Many of the tendencies of modern life conflict with this command. Children no longer honor their parents because the Bible says so. It is difficult to honor some on any ground whatever. Yet the duty of filial obedience and the delight in filial honor were never more requisite than in our country, where youth so often takes precedence of experience. The command perhaps was made easier for the Israelites by the additional clause, giving, as the result of obedience, long life; which, with patriarchal estate, was deemed desirable by them. Moses' knowledge of human nature had taught him that looking after others' interest helped one's own, though the synonyme of altruism, as enlightened self-interest, may have been unknown to him.

Our purpose to-day, however, is not with the result to the child of his honor for his parents, but with the endeavor to find a reason for such honor, independent of the biblical command, which will satisfy the investigating boy or girl who asks, Why should I show honor? The emotional child may be quieted with the answer, Because they are your parents; but the argumentative boy or girl will not consider that conclusive.

Before this lesson has been reached, it is presumed that the pupil has been taught that he has duties to every one; and therefore the first step in understanding why he must honor his parents in recognition of this universal duty is established. The second step is to make him think out the well-known relation of the individual to the family and to the State. [See Lesson X.]

His parents being those with whom until manhood he is in closest contact, his first duty is toward them. Because, then, the child is a citizen, he has duties toward his parents, — a universal reason for an individual relation. When the class has worked this out for itself, the final answer can stay on the blackboard.

The next question will receive more or less attention according to the nature of the pupils. If they are girls, they will spend much time considering the difference between liking and loving, and between trusting to the chance display of affection as sign of respect, or adopting more conventional marks of it. If they are boys, they will say they are not going to show any respect, even the conventional kind, when they do not feel it. Both boys and girls will discuss the amount of freedom or ceremony there should be between children and parents. A different answer from that on the chart can be given.

In any case, how can love and respect be manifested? Let the children think of all possible ways. Select, condense, put down the various answers under as few heads as possible. [See chart.]

Bring in all kinds of little instances by which real honor is shown. Let them at first apparently be as far as possible from what a child would conceive of as a sign of his honor for his parents, — for example, the girl who wants every new style of linen collar has many in the wash; even if mother does not iron them herself, it takes the time of the girl, who otherwise could have aided mother in other work; the boy who is willing to wheel the old baby carriage that mother may have a nap. A teacher who knows her pupils outside of the Sunday-school will think of many points which she can bring against their consciences, besides the palpable ways, which are at once evident. Never apply the case to the child whom it really fits. Take her neighbor as the one for the object lesson, and the first girl will fancy that she alone knows its application to herself.

Besides the actions which show honor to parents, children must in themselves be an honor to them. Ask the class about the difference between doing and being, between reality and pretence, surface politeness and sympathy. Lead them to classify the qualities in themselves which will make the mere fact of their being alive an honor to their parents. This may be the child's first perception of the interplay of the inward and outward life, — what the child is affecting what he does. [Write on the board. See chart.]

On the whole, this half of the lesson must be largely one on manners, on performance, it being tacitly assumed that parents are worthy of honor.

The rest of the chart is for older pupils.

With years comes the time when one begins to question, to judge his parents, to ask if their authority is final. The doubt may range from matters of taste to matters of principle. Even without being carried to extremes, it is the cause of unhappy differences in many families where both children and parents are anxious to do right; and unless each respects the other's individuality, discord arises. In little points, mutual tenderness adjusts the difficulty. Do not let the class spend too much time discussing them; keep to the main question. Is there a higher power than the parents'? The answer will be direct, Yes, as it will be in regard to the next question. None the less should both question and answer be written down. [See chart.]

Then comes the real puzzle, — how to be sure that the parent is wrong, and that the child's idea of right is God's idea. Do not hurry over this. It brings in the whole scope of revelation against reason; of primitive reason against an educated conscience; of "the consensus of the competent" against the opinion of one. In trying to find some basis for decision, circumstances will be brought up as test cases. Lead the class to see that they must clear up the ground, as it were, before they can answer their puzzle.

Classify the instances of conflict which they have suggested, and place them on the board. Dishonesty: of course one must neither steal nor lie; but what to do about the society lies which a mother hands down to her daughter, — not at home, bad headache, gossip, borrowing and not returning. [See Lesson V.] Drink: shall the child get liquor at the store for father because he is told

to do it? If he gets it, father will get drunk; and if he does not get it, father will get it somewhere, and get a great deal more drunk, and beat mother worse than ever. Will not the child really save his mother from blows by obeying instantly? Shall a respectful girl or boy refuse to take wine at table, so casting a reflection upon the father, who is an honorable, temperate man, and takes his glass of sherry as a permitted luxury? Fashion: shall the society girl allow her mother to "bring her out" to the extreme which loving, fashionable mothers think justified? Shall she wear healthful dresses because she has studied physiology, instead of the stylish wardrobe which affection has provided? Shall she spend her days making calls with her mother, or improving her mind?

Do not let the class, even after it thinks it knows what to do, write the answer for their puzzle at present. Out of the instances of conflict will arise another question, Can one love and respect a bad or silly parent? Both adjectives are necessary. Perhaps the class is divided in opinion. Then write "Why?" Point to the third line on the board. If we have duties, do they not involve — what? Help? As we help, do we not begin to pity, to love, to see that there is some good in every one, even in the dishonest, drinking, or fashionable parent? Let this conclusion be formulated in some short sentences and written down. [See chart.]

Perhaps the class is growing tired of truths simply stated. There is a philosophic way of expressing moral truths. Try that, or rather let the class work it out. Potentiality is one of the catch-words now often used. Under "Some good in every one" put the other form of stating the same thing: Respect the potentiality, which makes us all of one kin. But lest the sentiment of universal brotherhood should develop into mental weakness, the opposite term of potentiality must be estimated; not what one might do, but what one actually does, must be recognized. The actual condition of a person is to be regarded. Thus we have the two factors by which we can judge fairly in instances of conflict; by which we can help others, yet not be misled by evil example. [See chart.]

What are the results that remain in the children's minds after these discussions? To do right; God's right, which is the absolute right, as against relative right, the parents' right; the class itself must find the words "Absolute" and "Relative." Then comes again the puzzle how to decide what is the absolute right. If the pupils have talked carefully about their decisions in instances of conflict, they will have seen that in each case they were based upon reason, or upon the decrees of a conscience educated to discern between right and wrong. The answer to the puzzle of how can one be sure what is right is thus given, and a diagonal line can be drawn downward from that question to the words, "Education of Conscience." Let the lines stand then as written, except as each teacher is always able to make better formulas for herself than any one can establish for her. As obedience to absolute right will often be opposed to parental ideas, tenderness in manner must be preserved while carrying out one's own idea of right. [See Lesson VII. See chart.]

"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED." — MATTHEW v. 6.

"RIGHTEOUSNESS" = *BEING GOOD.*

"HUNGER AND THIRST" = *WANT SOMETHING VERY MUCH.*

"SHALL BE FILLED" = *OBTAIN WHAT ONE WANTS.*

CAN ONE BE SURE OF SUCCESS IN *BUSINESS, HEALTH,* IN BEING A *GENIUS?*

WHY CAN ONE BE SURE OF THE PROMISE? BECAUSE *RIGHTEOUSNESS IS PERSONAL, INWARD.*

WHY IS PERSONAL RIGHTEOUSNESS NECESSARY?

As Foundation of Family, Social, Political, Business Intercourse.

ILLUSTRATIONS FROM DAILY LIFE AND HISTORY.

WANT OF RIGHTEOUSNESS BRINGS **RETRIBUTION.**
TO
INDIVIDUALS, FAMILIES, NATIONS.

WAR OF PAPAL INVESTITURES.

TWO CONDITIONS NEEDED FOR RIGHTEOUSNESS. Purpose, Will.

BRING THE RESULT,

BLESSEDNESS.

Aspiration leads to Achievement. Realization is the Outcome of Energy.

X.

"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS, FOR THEY SHALL BE FILLED."

Matthew v. 6.

THIS lesson and the two following ones are designed for the oldest classes in school. The subject of this one must be opened by a general talk about the Beatitudes.

From what is the word derived, — *beatus?* What was the Jewish idea of the Messiah? What was the popular notion of happiness among the Jews? Was it in opposition to this prevailing idea that Jesus, in the very beginning of his ministry, defined happiness? Ask a pupil longing for social or pecuniary success about the means by which to attain enjoyment. Does one like to be told that one must be good if one wants to be happy? How then must the Jews have felt? Did any of them find comfort in the Beatitudes?

What is righteousness, — being good? Does Matthew Arnold's definition of God as "the power that makes for righteousness," help one to understand it? Is righteousness the right, or one's idea of right? [See Lesson VIII.] Why did Jesus use physical terms to express mental states? As he had just come from his fast in the wilderness, could not his imagery have been suggested by his personal experiences? It took forty days to be filled with the victory of peace. How should his figures of speech be expressed in a child's words?

What does "hunger and thirst," what does "being filled," mean? [See chart. Write on the board the meanings.] Can one be sure of being filled? The teacher should endeavor to find out what kind of success each pupil wants, and then speak of instances of disappointed hopes, — for example, the history of the merchant who lost his property through the failure of another firm in a distant city to pay its indebtedness to him. Refer to the social and mercantile network of life, which makes it impossible for any man to be absolutely independent of others, or to be certain of success. Speak of the girl looking forward to a brilliant life who suddenly meets with an accident which cripples her for years; of the amateur artist whose family praises his water-colors which never sell; of the boy whose poems are only taken without pay in obscure newspapers. Let the class feel the despair and the uselessness of mere ambition. If the teacher can lead her class to see the folly of investing in ambitions for the sake of fame or reward, let her give the whole school hour to such conversation. But has

not ambition noble aims? Is wanting to be good ambitious? Are there any aims grander than those of working for the glory of God and for the happiness of man? Is there any aim poorer than the desire to be better than others? Is self-satisfaction wrong? Does it follow upon self-examination? Should success produce humility and gratitude?

Of what can one be sure, — of Christ's promise? Why? Recall the definitions of righteousness given by the class. Did not all of them imply the truth that righteousness is personal, inward? [See chart.] Does not the social and mercantile network already referred to prevent every one from being righteous? Why not, — because of will-power which must conquer environment? God will measure the amount of responsibility for shortcomings due to circumstances. Righteousness works from the inward outward, as well as from the outward inward. It concerns both thoughts and acts. If the class is old enough, take up the philosophy of the Ego; show how it stands apart and yet can be related to all in the universe. Speak of the awful and the joyful moments when the soul — the Ego — and God are alone. The revelations of God are as dear coming through communion with Him as through His sunset glories.

But don't things take care of themselves? Why must people be righteous? Why must any one person be good? Let the class talk as long and as freely as they wish, guided somewhat by questions. Of what is society, or the world, made, — of individuals? Were you born into a family, city, country, nation, world? Being born, can you get rid of your surroundings? As you are part of the world, what duties have you? How many classes of duties are there, — social, economical, political, international? Do all these duties at various times come before each one? If you have a duty, are you bound to perform it? If you do not perform it, what happens to you; to the whole? Do you injure yourself alone? How far is the interest of one the interest of all? Is doing one's duty the same as being righteous? Then can all duties be classed under one name? What is it we are talking about, — why righteousness is necessary? But what kind of righteousness, — political, personal? Which is the foundation of the other? [Formulate the question and answer, and place them on the board. See chart.]

Then call for illustrations, — for example, the little boy whose angry disposition was always making family quarrels, preventing pleasant conversation at table; the girl who, hinting more about a companion than was exactly true, spoiled the pleasure of the picnic at which both were guests; the Peasants' War; the French Revolution; corners in the stock market.

The teacher should now impress upon the class this same need of personal righteousness by treating the subject in an opposite manner, and showing what the want of it occasions. Again formulate the various answers which will be given into one word which shall express the result of the law of non-fulfilment of righteousness. [See chart.]

Is retribution punishment, reward, or both? What is meant by the retributions of Providence; by a state of retribution? When

does it begin; end? Who causes it? How does it come? Is it the natural, orderly result of previous action, or the special result of some special deed? Is it slow and sure, or quick and indeterminate? Who was the great Greek poet of retribution? "Thou shalt reap as thou didst sow." Where lay the sin of Prometheus, of Orestes? Is retribution the under-current of tragedy? Whenever we infringe on the moral order of the universe, is there retribution? Can you see this in your own experience? Ask some one in the class to tell of some very slight mistake her little brother made. Trace with her all its consequences. Little leads to big [see Lesson V.]: *e.g.*, the child woke cross, did not like his breakfast, was late at school, missed his lesson, would not go home to dinner, played truant, fell in with bad boys, got hurt, — all from being a little cross. Illustrate fully, — the easy drunkard, the spendthrift, his wife and children poor, deserted; the Juke family, the many bad descendants from one wretched girl; the Fall of Greece and Rome; War of Papal Investitures. [This last illustration was really given by a school-girl, and is included here in order to show how widely the extent of retribution can be traced.]

[Formulate this discussion on the board. The subject of retribution can well occupy the whole of the time allotted to the class for one Sunday, and the general subject could be resumed on the next Sabbath.]

Let us go back to the subject of Righteousness. We called it being good. On what does being good depend, — on intention, purpose? Is that enough? Are unsatisfactory people generally well-intentioned? What is the trouble with them? What do they lack? They do not *do*. What makes one *do*, — will-power? Can will-power be cultivated? Does it depend on health, circumstances? What are self-made men? Do you like them? Why not? What is the difference between them and self-reliant men? Have you read Emerson's "Self-Reliance"? [Put on the board the conditions needed for righteousness. See chart.]

What is it that we want purpose and will to produce, — righteousness? What will be the result of righteousness? What does the Beatitude say? Shall we make the word prominent on the board? [See chart.]

The teacher should not try to define "blessedness," and yet she should feel its power so strongly that, as she utters the word, her tone betrays her depth of feeling.

Generally a class cannot or does not want to follow the teacher's eagerness. It savors to them of the school-room; they belong to the world. Then she must meet them on their own ground. Translate the word into modern phraseology. Read them Browning's "Abt Vogler," — "eternity affirms the conception of an hour." Tell them of the "four levels," in Book the Eighth of the "Light of Asia."

> "Like threads of silver seen through crystal beads
> Let love through good deeds show."

Ask what is the *best* kind of modern girl doing with all her work at school and home, and her society life. Why is she so "alive," so

hurried? What one word describes her? What are you girls, yourselves, here in this class doing, — the teacher can urge, — aspiring? For what, — achievement in something? Will that achievement be your blessedness? Do you like the new phrase better than the Scripture word? Can you understand it better? Would the phrase suit an earnest worker who is so busy working that she is not conscious of aspiration, that she only wants to "make things tell"? Does the phrase please that girl who is determined that she will support her family? Is it a strengthening phrase? [See chart.]

What is the quality you like most in people, in art, in books, in dress, — real folks; real oil-colors, not chromos; real life in books; real diamonds, not Rhine stones? What is the word we want, — reality? What produces it, — power applied to action? What is that? What are we, as Americans, — busy, energetic? Can you now form a statement which shall embody this idea? [The class must try to do this and work it out, as it is presumed they worked out the sentence, — "Aspiration leads to achievement." Having accomplished the phrasing desired, the teacher can continue as follows.]

Whose philosophy gives you this truth, — Aristotle's? Is the obtaining of a fact, of a reality, which has been produced by energy another meaning of blessedness?

Now perhaps the class will allow a slight use of symbol. If so, connect the last two sentences on the chart, and draw two diagonal lines upward to the word "Blessedness." Aspiration ending in achievement, or energy embodied, — that is, made real, — in action is the base of the triangle of life whose apex rests in God's fact of blessedness.

"TO THE UNKNOWN GOD." — ACTS xvii. 23.

PAUL.

HIS CHARACTERISTICS AS SHOWN BY HIS SERMON.

PRUDENCE, ELOQUENCE, COURTESY — SHOWN BY —
- ABSENCE OF PERSONAL ATTACK.
- ACKNOWLEDGMENT OF OTHERS' WORSHIP.
- EMPLOYMENT OF OTHERS' LANGUAGE.

TRUTHS TAUGHT IN HIS SERMON.

I. Existence of God. — *HIS SPIRITUALITY.* — *SOURCE OF LIFE.*

God. — *EXTRA-MUNDANE,* YET *THE POWER WITHIN US.* — THEREFORE, *NECESSITY OF FREEDOM IN MAN.*

II. Brotherhood of Man

INVOLVES *TENDERNESS TO OTHERS, PATIENCE TO WAIT FOR THEIR PROGRESS,*

BECAUSE *GOD IS OUR FATHER.*

PAUL'S SERMON

PROVES HIM A *MISSIONARY, THEOLOGIAN, LOVER OF SOULS.*

GREEK SUPERSTITION TRANSLATED INTO AGNOSTIC REVERENCE.

"In him we live and move and have our being."

XI.

"TO THE UNKNOWN GOD."

Acts xvii. 22–31.

PAUL.

IS Paul's sermon at Athens one of the most famous sermons of the world, — more famous than Cicero's oration on Old Age? Why? Which is the more wonderful, — the sermon or the man? Do they correspond? Do speakers and their speeches, authors and their books, correspond? Which should be the greater, — the life or the word? Does one help the other? Which lives forever? Does being a Sunday-school teacher make one better?

Can we judge somewhat of Paul by this sermon? Must one first know the circumstances under which he spoke? [Let the class read Acts xvii. 16–21.] Was he in a righteously indignant, or in an irritated, state of mind? (Verse 16.) You know he had a "thorn in the flesh." Is there any evidence that he lost his self-control? Would he have been called a "babbler" if he had? (Verse 18.) Would not a stronger term have been used? Was he courteous? [Verse 22. The teacher should explain what Paul meant by "superstitious;" for he was not finding fault.] Do some people antagonize you at once, when they wish to improve you? Is there not always something in a person that can be praised before one finds fault with him? Would such words, both of approval and disapproval, show tact? Is tact real courtesy? Does courtesy spring from sympathy with others? In what other word did Paul show his courtesy, — by using the word "ignorantly"? (Verse 23.) How did he mean it, — as blaming them, or merely as not holding them responsible? If you were listening to some one in Faneuil Hall who had a curious, easily excited multitude before him, and who calmed it before he began upon his subject, what should you call him, — an orator? Was Paul an orator?

Is there another quality besides courtesy, as shown in this sermon, which indicates Paul's character, — prudence? How manifested, — by his absence of any personal attack upon the Athenians; by his making their own inscription the subject of his speech? What other verse shows the same spirit of prudence and courtesy? (Verse 28.)

Have we said anything that we wish to formulate on the board? What is it we are trying to do, — to make up our minds about Paul as judged by this sermon? On what do we base our opinions about people, — on the character they show? What are the words we want? Think, and then write on the board. [See chart.]

Judging by verse 23, what was the great desire of Paul's heart, — to make people believe that there is a God? What was Paul's idea of God, — that He was a Maker, yet a spiritual being? (Verse 24.) What else should you call God, — Source of life? (Verse 25.) Is life everything? How can you find God? (Verse 27.) What is "our being" (verse 28), ourselves, our consciousness? Of what are we conscious, — that God dwells in us, or we in Him? Is such consciousness "Pan-*theism*"? On which syllable should the emphasis be placed? Does this thought balance the thought in verse 24, as if God were outside of the world, as Maker? Are both thoughts needed? Do both give the whole idea of God? How shall we join our present subject to what is on the board? How did we get to it? We were talking of God, — of Paul's idea of Him as shown by his sermon. What truths did he teach in it? [See chart.]

Then what did we say about God? The class must now give short, condensed answers, — for example, His spirituality, Source of life. [See chart.] What does our consciousness tell us, directly or indirectly, concerning the power within us? How can we state the fact that God is Maker, yet is everywhere? Let us put these steps in our thought, as we might call them, upon the board. [See chart.]

As God is all power, all life, what follows about man's actions? If we are in Him, does He decide everything for us? Have we free will? How can we reconcile that with God's rule over us? If the class is interested in this point, the teacher could guide the conversation to the reconciliation found when free will becomes the freedom of necessity, — the necessity to do right being the only choice the free will wishes to make. [Lessing's "Nathan Der Weise" will be a help in this direction. Formulate the discussion on this topic for the board. See chart.]

What other great truth do we learn from this sermon? (Verse 26.) Give it concisely. Shall we put it on the board as "Brotherhood of man"? Who, besides Paul, had a great awakening to this idea, — Peter? How and where? (Acts x. 1–43.) Was it a strange, wonderful idea in those days? Is it fully believed now? How do we treat foreigners, negroes, paupers, criminals, people whom we dislike? Is the Ninth Symphony of Beethoven founded on the idea of the brotherhood of man and the fatherhood of God? Did he owe the thought to Schiller's hymn, "An die Freude"?

Was it out of Paul's intense belief in this brotherhood that came his willingness to accept the expedient, — to compromise, as in his observance of Jewish rites (Acts xviii. 21), and in the discussion about Timothy and the circumcision? (Acts xvi. 1–3.) Having an intense faith in God, is it not often right to do what seems partial, temporary, best for the moment? Cannot results be left to God? Is not what is best now to do often the only thing to do, even if it be not the ideal best, the absolute right? Is what we call "absolute right" anything more than our personal approximation toward it? Is not the relatively right the expedient? Does it take self-control and self-denial to be able to compromise? Are those who appear to temporize, like Paul, truly humble, trusting, waiting for

God, just when others would say that delay or partial right was hazardous, expedient, compromising? Is it impatience that demands more than the relatively right? Is not compromise often merely the giving up of one's own notions? Who have to learn the lesson of compromise most fully, — men or women? What was the Missouri Compromise? What do some people want about Irish legislation? How is it about compromise in home life; in social etiquette; in committee work; in play? Was not compromise with Paul largely a question of symbolism? Did he regard symbolism as of so little value in itself that he was willing to use the symbol for the sake of propitiating others in favor of a high ideal? Could he afford to be tender to others because he was strong himself? What was the significance of his words, that God "winked at" man's ignorance? (Acts xvii. 30.) Do they not show God's patience? Had Paul learned by his own experience that one must wait for the development of one's self and of others? Must we be patient with ourselves and others?

Have we wandered from our lesson? Did all this talk grow out of the phrase, "brotherhood of man"? How did it begin, — because there are so many kinds of brothers, and all need gentle, developing treatment? If we can state our discussion on the board, showing its natural connection with the last line there, then we have not wandered. Let us think out the statement, and remember to be concise when we write it. The fact of brotherhood involves what kind of treatment of one another, — of tenderness? Does the word "tenderness" express the whole of what our treatment should be? In our anxiety to do the best for our brothers, should real tenderness make us hurry them? Must we have patience? For what, — to wait for their progress? Does Paul's example in his treatment of Jewish rites, when he himself did not care for them, help us to decide what to do? Let us state this on the board, about tenderness. [See chart.]

As the two truths of the sermon now stand on the board, they seem independent of each other. Are they? Why are two boys in the same family brothers, — have they the same parent? Why is mankind a brotherhood? Can we not now connect those two truths, as God is our Father? [See chart.]

Can we learn something more about Paul from this sermon? If you heard of a man going to a strange city without being invited, what should you call him, — a missionary? If he talked to you about God, instead of telling you your faults, what kind of preacher should you call him, — a theologian? Is there any other distinctive title that you could give to such a man, — that he was a "lover of souls"? Those words do not sound like our modern talk. How would an admirer of Paul express this idea in to-day's speech? Was Paul cosmopolitan in his sympathies? Does not that word seem to relate him closely to the life of the present in which we are often discouraged by finding so many people who are narrow, provincial?

Shall our impressions of Paul, as drawn from his sermon, be written on the board? Such a line could balance the upper one, in which his characteristics are mentioned. [See chart.]

Those four words which are at the head of the chart are strangely connected with one phase of to-day's thought. Why were they on the altar? Why was that altar in Athens, — because the Greeks were "superstitious," ready to believe? Who nowadays are just the opposite, — reverently waiting to believe? Who now use the words "unknown God"? Can you not connect the two sets of men, — the past and the present; the two phases of thought, — one anxious to embrace all, the other fearing to claim too much? Is the Greek superstition translated into agnostic reverence?

Do you often carry away just one thought from a sermon? If you must choose one from this, which will you take?

Shall we the more readily close our lesson by writing this thought on the board, because we *do know*, and because our knowledge is so full of comfort and glory?

GOD, THE GOOD.

MAKER OF NATURE AND MAN.

POWER IN NATURE AND MAN.

TESTIMONIES FROM

History, Science, Bible, Consciousness.

NAMES OF GOD.

SPIRIT. BEING. ENERGY. MORAL LAW. THE DIVINE. LIFE. FATHER.

PHILOSOPHY. SCIENCE. ETHICS. RELIGION. UNIVERSALITY. PERSONALITY.

Conscience.

VOICE WITHIN, INHERITED OR ORIGINAL.

SENSE OF RIGHT OR WRONG
COMES FROM GOD.

DO OR DON'T.
MAN EDUCATES IT BY TRYING.

God

WARNS. REBUKES. URGES. COMFORTS.

Mankind

LISTENS. OBEYS.
CONSCIENCE.

PRAYER.

TALKING TO GOD.

THANKS. RESOLUTIONS. SENSE OF FORGIVENESS. COMMUNION. MEDITATION.

WHY PRAY? COMFORT. HELP. WANT TO.

Feelings toward God.

AWE. TRUST. GRATITUDE. DEPENDENCE. OBEDIENCE. REVERENCE.

SHOWN BY

PRAYER. PURPOSE. CONDUCT.

XII.

GOD, THE GOOD.

ANY lesson which deals with the existence of God must necessarily be very imperfect; yet the impossibility of accomplishing what the teacher desires is no reason for not attempting a partial solution of the question which is always pressing on the child's mind, — Who, what, where, is God? The boy and girl who are *sure* that God exists are fortified by a faith the strength of which they can best estimate when, as mature persons, they look back upon their life. Those who are educated in a religious home have what is called a natural belief in God; but when they go out of that home their belief is questioned, and the childish answer, "Why, of course I believe in God," begins to dissatisfy them. It is fortunate for them if just as soon as they are but even dimly aware of this search for God, there recurs to their youthful memory or reason arguments and proofs for God's existence, which, given to them in their simplest form when very, very young, they now see expanding into wider and deeper grooves of conviction. Their early faith has not to be destroyed; but in later years they understand it better and carry it through riper processes of thought into a more vivid sense of the reality of God. What our young people need is a belief in God, resting not alone on Bible argument, dear, valuable, trustworthy as that is; but also a scientific and philosophic theism adapted to their age, though they may hardly understand what such words signify.

To be a child does not mean to be happy or unthoughtful. Many, even in loving homes, cry themselves to sleep from nameless anxiety. It is the old story of the child who, in the loneliness of the night, wanted first her doll, and then a doll with a skin face, and last and most a God whom she could feel.

Our girls go into society, our boys go to college, unprotected by this sense of God's absolute existence. They are afraid that faith in Him may weaken their love for truth and research. They misconstrue the word "agnosticism," and define it as brave denial instead of patient waiting, and so do irreverence to the spirit of truth. A teacher can do better than many a parent in giving a child a reasoning basis for this belief which he imbibed from his parent; but which, because he received it more or less unconsciously, he did not estimate aright.

With such a purpose in view, the following lesson could be given to an older class, in age from sixteen to eighteen years. It is to be presumed that the subject has interwoven itself with every lesson, that it has been constantly discussed in its various bearings, and that the board is now used in order to bring together and formulate

the many discursive ideas of the class. The teacher could begin as follows : —

God, — what is the derivation of the word? "In Anglo-Saxon God both signifies God and Good." [See Worcester's Dictionary.] The abstract noun, the good, — that is, all good, transformed into the personal name of God, the Good God.

Ask the class to recall their first impressions of God and how they arose. As sense of wonder, of awe, of somebody who makes things? Write on the board the word "Maker." Ask of what, — of things that grow; that man makes? But who makes man? Add the words "nature" and "man." Some pupil may object to the word "Maker," that it is anthropomorphic, personal, and that the existence of God cannot be proved. Ask him what can be proved about nature and man. He will admit that they both show power, though he may think that power is a blind force. Let the teacher at once concede that one definition and impression of God is power, and then probably the child will admit that he is not perfectly sure that the power is blind. Write the word "power" under "Maker."

But how do you know that your impressions are true? asks the teacher. "Why, I know it," is answered. When Father Taylor was asked why he knew there was a God, he replied, "Why, I have talked with Him for the last forty years." How do you know? she urges. The answers to this will range from "The Bible says so," "Mamma says so," to testimony from science and intuition. The different replies can probably be reduced to four lines of testimony : from history, from science, from the Bible, from consciousness. How far a teacher will consider it wise to go into details concerning these arguments will depend upon herself and the class. She could at least outline the growth of the God idea in general history, from fetichism through polytheism to monotheism. She could speak of the intelligent, ever-progressing order that science discloses, and of the revelations of microscope and telescope, which destroy the impression that force is blind. She could point to the words of the Prophets and of Jesus, who declared with authority the existence of God. She could testify to the ever bubbling-up, bursting-forth sense of God in one's own consciousness, strengthened by the historical study of the consciousness of all races that God is, and of the "spontaneity of the religious intuitions of mankind." Let her dwell upon the lines of proof which show that "religious consciousness has been the efficient cause of civilization." The argument for God from one's consciousness, strengthened by finding similar testimony in the universal consciousness of mankind, is so assuring, so convincing, so clear and delightful, that the teacher should discuss this argument with her class until she sees that they are either tired of it or convinced by it.

[She will find Bunsen's "God in History" an inspiration to herself and her class. They will delight in contrasting the Jewish Atonement, the Greek Nemesis, and modern pessimism with the idea of God as revealed through historical study of the moral order of the world.]

By this time it will be evident that each one of the class has a special ground for belief in God or for doubt of His existence. One or another will have said that he does not like the word "God," — it admits too much; but that he is willing to think of God under some special phase of being, or to call Him by some limited name. Let the teacher accept all they say; for her own belief must be so strong that in every way and against every objection she can prove the existence of God. Formulate some of their floating ideas, that they may see how their varying conceptions unite in the fact of God, whether He is called by one or another name. It will be a lesson in liberality for the class to recognize that the same Power can honestly be designated by different phrases.

Let the teacher ask her pupils what terms they prefer for the word "God." One, unemotional, thoughtful, sceptical even, only willing to accept what she thinks can be proved by categories of thought, will answer that her idea of God is as that of Spirit, Being; for such is the definition that philosophy must accept. Another, of scientific tastes, somewhat a believer in certain forms of German and English thought, will define her conception of God as that of Energy, as demonstrated by science. A third, who is inclined to ethical culture and considers that ethics gives the paramount truths of to-day, will take the Moral Law as her definition. A fourth, more spiritual, reverent, meditative, poetic in her disposition, calls God the Divine, as the outcome of that sense of religion (*re-ligo*) which binds man to God. A fifth, overflowing with activity, delighting in the perpetual growth of herself and of all around her, as the mysteries of man and nature open into the buoyancy of active existence, will rejoicingly call God the Life, the universal term which applies to all of man and nature. A sixth, one who has been little understood and who has suffered, feeling that what has been said is true, yet longing for the touch of human affection which shall rise into communion with God, and recognizing that personality is the highest development of existence in God or man, will call God "Father." All these replies should be written on the board. [See chart.]

The next Sunday, — for the use of such a chart should not be crowded into one half-hour, — after reading what has been written, the teacher could resume her lesson by saying: Most of you agreed that *consciousness* was one means by which God was apprehended. That is a word for grown-up people. What corresponds to it for children? How was it you felt God when you were little? What was it told you what was right and wrong? "Conscience," will be answered. Write it on the board.

This will give rise to the question of whether conscience is an original or inherited possession. Some pupil may think that by claiming that conscience is inherited as a race possession, he disproves God. Let the teacher then lead another pupil to argue that even if our present conscience is inherited, the capacity for conscience came from God, as He is the Author of everything, if only in the sense that through His power the first germ of life developed, from which the rest has grown. Thus the primal authority and the divine origin of conscience are established, though its con-

clusions are susceptible of change. Lead the class to discuss the fuller meaning of consciousness, and the direct application of conscience to questions of right and wrong. When conscience speaks approvingly, we rise into conscious communion with God, through a consciousness of His will.

Does it take one or two parties to enable conscience to be of the largest service? Who are the parties? What is God's part? He warns, rebukes, urges, comforts. [See chart.] What must mankind do? They must be sure to pay attention to what it says, for it often speaks in low, though distinct tones; but its voice grows very dim when it finds it is neglected. Having heard what it says they must obey it; and by careful listening they will find that it never speaks in a double sense, like oracles, and that it can be educated into a power which has an answer ready for every puzzle. Its clearness of reply and the approval that it gives to the possessor who obeys it, is one of the proofs which appeal to our consciousness that God is. Human consciousness makes use of the voice of God in the conscience as a testimony to the existence of God.

This lesson treats of conscience differently from the manner in which it is considered in Lesson VIII. Here it is used as an adjunct to man's consciousness of the Deity. The teacher, having this clearly in her mind, will guide the conversation in the class. Turning to the board she will now ask the pupils how the subject shall be tabulated; what leading ideas they have adopted as stepping-stones in thought; for example, give a figurative definition of conscience, — "voice within." What kind of a voice? Write "inherited" or "original." Give a philosophical definition of it. Sense of right or wrong. Write "comes from God" under the words "Right or Wrong," as answer to the question whether conscience is inherited or original, and draw a line between the words "original" and "God." Has man any responsibility in increasing the clearness and capacity of conscience? In what way does God speak through conscience? What must every one do concerning it; educate it? [See chart.]

Is there anything else which we all can do, besides obeying conscience, that shall help us to believe in God? Many answers may be given; but they must lead to the one reply, "Prayer." In this way the subject of prayer is introduced, without which any lesson on God would be incomplete; for our experience of the benefits of prayer is one of the testimonies to God's existence.

What is prayer? Get definitions of it, especially in the language of hymns, *e.g.*, Montgomery's "Prayer is the soul's sincere desire."

What is the child's term for it, — talking to God? Let the class recall instances of children's prayers. Even if there is humor in their pathos it aids in maintaining the interest of the class. What is "petition prayer"? For what should one pray? "Deep as our wants are the prayers we pray." [See lesson on Prayer in "Manual of Unitarian Belief," by Dr. J. F. Clarke.] Again gather, formulate, write on board, the definitions of prayer which are expressed. [See chart.]

Perhaps some one pupil will say that although there is no harm in prayer, she does not see its necessity; that she can get along without it. Granted that she can, why should she try to do without it? Is it not comfort, help? Is it not natural to pray, — to express in unspoken words one's thanks, resolves, worship? The pupil may reply that the liking to pray depends upon one's feelings. But if all that is written about Him on the board is true, if each of His various names expresses some one truth about Him, what would be our feelings toward Him? Again sift and formulate the answers. [See chart.]

Is there any other way than through prayer of showing the existence of these feelings? Lead the class to think of Purpose. Is purpose enough? Shall we be satisfied with intentions? How can we believe in purpose? Only by its manifestation in action, — the determination to do one's best being embodied in conduct.

In this manner the lesson consists of three parts: (1) God, His names or partial definitions of Him; (2) Consciousness of God, as partly interpreted through man's conscience; (3) Prayer as the language of communion with God. It would help a pupil's memory of processes of thought if the class should begin at the bottom of the chart and trace the reasoning backward and upward until he has arrived at the summit of all truth, — the certainty of God. The connections between the lines and words could be traced as follows: Conduct arises from Purpose. Purpose is aided by Prayer. Prayer arises out of our feelings toward God, which utter themselves in many modes of prayer and action. Prayer is also an outgrowth from conscience; for in endeavoring to obey it we find ourselves aided by prayer. Conscience tells us what is right and wrong so plainly that in accepting its authority we seek for its origin, which, by examining our consciousness, we trace back to God, who in one form or another is manifest to us all as God the Good.

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